A PREPARATIVE TO MARIAGE.

YOV are come hither to be cõtracted in the Lord, that is, of two to be made one: for as God hath knit the bones and sinewes together for the strengthening of mẽs bodies, so he hath knit mã and woman together for the strengthening of their life, because two are firmer then one: and therfore when God made the woman for man, he said, *I will make him a helpe*: shewing that man is stronger by his wife. Euerie marriage, before it be knit should be contracted, as it is shewed in *Exod.* 22.16. and *Deut.* 22.28. which stay betweene the contract and the marriage, was the time of longing

Eccles. 4.9. *Gen.* 2.18. *Exod.* 22.16. *Deut.* 22.28.

Why contracts go before marriages.

for their affections to settle in, because the deferring of that which we loue, doth kindle the desire, which if it came easilie & speedily vnto vs, would make vs set lesse by it. Therefore we read how *Ioseph* and *Marie* were cõtracted before they were maried. In the* cõtract Christ was cõceiued, and in the mariage Christ was borne, that he might honor both estates, virginitie with his cõception, & marriage with his byrth. You are cõtracted but to be married, therefore I passe from contractes to speake of marriage, which is nothing els but a communion of life betweene man and woman, ioyned together according to the ordinance of God.

Mat. 1.18.

*That is, betweene the cõtract and the marriage.

Luke. 1.27. & 42. and. 49. &c.

What marriage is.

The parts of this treatise.

First I will shewe the excellencie of marriage: then the institutiõ of it: then the causes of it: then the choise of it: thẽ the duties of it: and lastly the diuorcement of it.

Heb. 13.4.

Three excellencies of marriage.

Well might *Paule* say, *Marriage is honorable*, for God hath honored it himselfe. It is honorable for the author, honorable for the time, and honorable for the

the place. Whereas all other ordinances were appointed of God by the hands of men, or the hands of Angels, marriage was ordained by God himselfe, which cannot erre. No man nor Angel brought the wife to the husband but God himselfe: so marriage hath more honor of God in this, then all other ordinances of God beside, because he solemnized it himselfe. *Act.7.53. Heb.2.2. Gen.2. 22.*

Then it is honorable for the time, for it was the first ordinance that God instituted, euē the first thing which he did after man and woman were created, and that in the state of innocencie before either had sinned, like the finest flower, which will not thriue but in a cleane ground. Before man had any other calling he was called to be a husband: therfore it hath the honour of antiquitie aboue all other ordinances, because it was ordained first, and is the ancientest calling of men. *Mariage the first ordināce of God*

Thē it is honorable for the place, for whereas all other ordinances were instituted out of *Paradise*, marriage was insti-

tuted in *Paradise*, in the happiest place, to signifie, how happie they are that marrie in the Lord, they do not onelie marrie one another, but Christ is married vnto them, & so marriage hath the honor of the place aboue all other ordinances to, because it was ordained in *Paradise*.

As God the Father honoured mariage, so did God the sonne, which is
Gene.3.15. called, *the seede of the woman*: and therefore marriage was so honoured amõgst women because of this seede, that when
Luke.1.25. *Elizabeth* brought forth a sonne, she said, that God had taken away her rebuke: couting it the honour of womẽ to beare children, and by consequence, the honour of womẽ to be married; for the children which are borne out of marriage are the dishonour of women,
Deut.32.2. and called by the shamefull name of bastardes.

As Christ honoured marriage with his byrth, so he honoured it with his miracles: for the first miracle which Christ did, he wrought at a marriage in

Cha-

Chanaan, where he turned their water into wine: so, if Christ be at your marriage, that is, if you marrie in Christ, your water shall be turned into wine, that is, your peace, and your rest, & your ioy, and your happines shal begin with your marriage: but if you marrie not in Christ, then your wine shall be turned into water, that is, you shall liue worse hereafter then you did before.

Christs first miracle at a marriage. *Iohn.2.8.*

As he honoured it with miracles, so he honoured it with prayses: for he cõpareth the kingdome of God to a wedding, and he compareth holinesse to a wedding garment. And in the fift of *Canticles* he is wedded him selfe.

Mat.22.2. *Verse.11.* *Cant.5.9.*

We read in Scripture of three marriages of Christ. The first was, when Christ and our nature met together. The second is, when Christ and our soule ioyne together. The third is, the vnion of Christ and his Church. These are Christes three wiues. As Christ honoured marriage, so do Christes Disciples: for *Iohn* calleth the coniunction of Christ and the faithfull, *a Marriage.*

Three marriages of Christ.
1.
2.
3.

Reu.19.7.

Reu.21.9. Reu.17.1. And in Reuel.21.9. the Church hath the name of a Bride, whereas Heresie is called a harlot. Further, for the honour of marriage, *Paule* sheweth how by it the curse of the woman was turned into a blessing; for the womans curse was the paynes which she should suffer in her trauaile. Now by marriage this curse is turned into a blessing: for children are the first blessing in all the Scripture. And therfore Christ saith, that so soone as the mother seeth a man child borne into the world, she forgetteth all her sorrowes, as though her curse were turned into a blessing. And further. *Paule* saith that by bearing of children, if she continue* in faith and patiēce, she shall be saued: as though one curse were turned into two blessings. For first she shal haue children, and after she shall haue saluation. What a mercifull God haue we, whose curses are blessinges? who would haue thought that God had hid a blessing in his curse? So he loued our Parentes when he punished them, that he could scarce punish them for loue

By marriage the womans curse turned to two blessings.

Gene.3.16.

Gene.1.28.

Iohn.16.21.

1.Tim.2.15.

* For those paines will try her faith.

Note.

an

and therefore a comfort was folded in his iudgement.

To honour marriage more, it is said, that God tooke a rib out of *Adams* side, and thereof built the woman. He is not said to make man a wife, but to build him a wife, signifying, that mā and wife make as it were one house together, & that the building was not perfect, vntill the woman was made as well as the mā, therfore if the building be not perfect now, it must be destroyed agayne. *Gene.2.22.*

Before God made the woman, it is said, that he cast the man into a sleepe, and in his sleepe he tooke a rib out of his side, and as he made the mā of earth, so he made the woman of bone, while *Adam* was a sleepe. A note of Adams sleepe. *Gene.2.21.*

This doth teach vs two things: as the first *Adam* was a figure of the second *Adam*, so the first *Adams* sleepe, was a figure of the second *Adams* sleepe, and the first *Adams* spouse, was a figure of the second *Adams* spouse. That is, as in the sleepe of *Adam*, *Eue* was borne, so in the sleepe of Christ the Church was *1.Cor.15.22. & 45.*

borne; as a bone came out of the first *Adams* side, so bloud came out of the second *Adams* side. As *Adams* spouse receiued life in his sleepe, so Christes spouse receiued life in his sleepe: that is, the death of Christ is the life of the Church, for the Apostle calleth death a sleepe, but Christ which died is called life, shewing that in his death we liue.

Ee.5.14.
Iohn.14.6.

A note of Adãs sleepe.

Secondly, this sleepe which the mã was cast into, while his wife was created, doth teach vs, that our affections, our lustes, and our concupiscences, should sleepe while we go about this actiõ. As the man slept while his wife was making, so our flesh should sleepe while our wife is choosing, least as the loue of Venison wã *Isaack* to blesse one for an ther, so the loue of gentrie, or riches, or beautie, make vs take one for an other.

Gene.27.3.

To honor marriage more yet, or rather to teach the married how to honor one another, it is sayd, that the wife was made of the husbandes rib: not of his head, for *Paul* calleth the husbãd the wiues head: nor of the foote, for he must not

A note of Adams rib.
Gene.2.22.
Ephe.5.23.

not set her at his foote: the seruaunt is appointed to serue, & the wife to helpe. If she must not match with the head, nor stoope at the foote, where shall he set her her then? He must set her at his heart, and therfore she which should lye in his bosome, was made in his bosome, and should be as close to him as his rib of which she was fashioned. The Fathers obseruation.

Lastly, in all nations the day of marriage was reputed the ioyfullest day in all their life, and is reputed still of all, as though the Sunne of happines began that day to shine vpon vs, when a good wife is brought vnto vs. Therefore one saith, that marriage doth signifie merriage, becausse a play-fellow is come to make our age merrie, as *Isaak Rebeccah* sported together.

Salomon considering all these excellencies, as though we were more indebted to God for this than other temporall giftes, saith: *House and riches are the inheritance of the fathers, but a prudent wife commeth of the Lord.* Prou. 14. 14.

House and riches are giuen of God,

and all things elſe,& yet he ſaith,houſe and riches are giuen of Parents, but a good wife is giuen of God: as though a good wife were ſuch a gift as we ſhold account from God alone, and accept it as if he ſhould ſend vs a preſent from heauen, with this name written on it, *The gift of God.*

Thus Adam doth. *Gene.2.*

Beaſts are ordained for food,& cloths for warmth, and flowers for pleaſure, but the wife is ordained for man, like little *Zoar*, a Citie of refuge to flie to in all his troubles, and there is no peace comparable vnto her, but the peace of conſcience.

Gen.29.20.

Now it muſt needs be,that marriage, which was ordained of ſuch an excellent Author,and in ſuch a happy place, and of ſuch an auncient time, and after ſuch a notable order,muſt likewiſe haue ſpeciall cauſes for the ordinance of it. Therfore the holy Ghoſt doth ſhew vs three cauſes of this vnion. One is, the propagation of children, ſignified in that when *Moſes* ſaith, *He created them male and female*,not both male,nor both female,

Three cauſes of marriage. *Gen.27.*

female, but one male, and the other female, as if he created them fit to propagate other. And therefore when he had created them so, to shew that propagation of children is one end of marriage, he sayd vnto them, *Increase and multiplie*, that is, bring forth children, as other creatures bring forth their kinde. Gen. 1. 28.

For this cause marriage is called *Matrimonie*, which signifieth Mothers, because it makes them Mothers, which were Virgins before: and in the seminarie of the world, without which all things should be in vaine, for want of men to vse them, for God reserueth the great Cittie to him selfe, & this suburbs he hath set out to vs, which are regents by sea and by land. If children be such a chiefe end of marriage, then it seemes, that where there can be no hope of children, for age and other causes, there marriage is not so lawfull, becaus it is maimed of one of his ends, and seemes rather to be sought for wealth, or for lust, then for this blessing of children. It is not good grafting of an old head vpō

Why marriage is called *Matrimonie*.

Without marriage all things should be vaine.

This is signified in *Deut.* 23. 1.

young ſhoulders, for they will neuer beare it willinglie but grudginglie.

Prou.5.18. Mala.8.18. Twiſe the wife is called, *the wife of thy youth*, as though when men are old, the time of marrying were paſt. Therefore God makes ſuch vnequall matches ſo ridiculous euery where, that they pleaſe none but the parties them ſelues.

The ſecond cauſe. The ſecond cauſe is to auoyd fornicatiō: this *Paule* ſignifieth, whē he ſaith: 1.Cor.7.8. *For the auoyding of fornication, let euerie man haue his owne wife*. He ſaith not for auoyding of adulterie, but for auoiding of fornication, ſhewing, that fornicatiō is vnlawfull to, which the Papiſts make lawfull, in mainteyning their Stewes, as a ſtage for fornicators to play vpon, & a Sanctuarie to defend them, like *Abſoloms* Tent, which was ſpread vpon the 2.Sam.16.22. top of the houſe, that all *Iſraell* might ſee how he defiled his fathers cōcubines.

Papiſtes Stewes.

Mala.2.15. For this cauſe, *Malachi* ſaith, that God did create but one woman for the man, he had power to create mo, but to ſhew that he would haue him ſticke to one, therefore he created of one rib, but one

wife

wife for one husband: and in the Arke, there were no mo women thē men. But foure wiues for foure husbandes, although it was in the beginning of the world, when many wiues might seeme necessarie to multiplie mankind. 1.Pet.3.20.

If any might haue a dispensation herein, it seemes the Kings might be priuileged before any other, because of their succession to the Crowne, if his wife should happen to be barren. And yet the King is forbidden to take many wiues in *Deut.* 17.17. as well as the Minister in 1.*Tim.*3.2. shewing, that the dāger of the state, doth not coūteruaile the danger of fornicatiō. For this cause we read of none but wicked *Lamech* before the Flood, that had mo wiues thē one, whō *Iouinian* calleth a monster, because he made two ribs of one. And an other saith, that the name of his second wife doth signifie a shadow, because she was not a wife but the shadowe of a wife: for this cause the Scripture neuer biddeth man to loue his wiues, but to loue his wife, & saith, *They shal be two in* Deut.17.17. 1.Tim.3.2. Gene.4.23. Mat.9.5.

one fleſh, not three, nor foure, but onelie two. For this cauſe, *Salomon* calleth the whoriſh woman a ſtraunge woman, to ſhew that ſhe ſhould be a ſtraunger to vs, and we ſhould be ſtrange to her. For this cauſe, children which are borne in marriage, are called *Liberi*, which ſignifieth free borne: and they which are borne out of marriage, are called Baſtards, that is, baſe borne, like the Mule which is ingendred of an Aſſe and a Mare. Therefore adulterers are likened to the deuill, which ſowed another mās ground, other ſow for a Harueſt, but they ſowe that which they dare not reape. Therfore children borne in wedlocke are coũted Gods bleſſing, becauſe they come by vertue of that bleſſing, *Increaſe and multiplie*. But before *Adam* & *Eue* were married, God neuer ſayd, *Increaſe*, ſhewing, that he did curſe & not bleſſe ſuch increaſe. Therefore we read not in all the Scripture of one Baſtard that came to any good, but only *Iphtah*, and to ſhew that no inheritance did belong to them in heauen, they had no inheri-

Prou.2.16.

Gen.36.24.

Fornicators like the deuill.

Mat.13.25.

Pſal.128.4.

Gene.1.28.

Baſtards.

Iudg.11.1.

heritaunce in earth, neither were counted of the congregation, as other were. *Deut.*23.2. They might be saued, but they had the marke of a curse.

Now, because marriage was appointed for a remedie against fornication, therfore the Law of God inflicted a sorer punishment vpon them which did commit vncleannes after marriage, thē vpon him which was not married, because he sinned although he had the remedie of sinne, like a rich theefe which stealeth, and had no neede. *Leuit.*20.10. *Deut.*22.22. Married fornicators.

Now if mariage be a remedy against the sinne of fornication, then vnlesse Ministers may commit the sinne of fornicatiō, it seemes that they may vse the remedie as well as other: for as it is better for one man to marry thē to burne, so it is better for all men to marrie then to burne: & therfore *Paule* saith, *Marriage is honourable amongst all mē*. And agayne, *for the auoyding of fornication, let euerie man haue his wife.* And as though he did fore-see, that some would except the Minister in time to come, in the first of *Tim.*3.2. he speaketh more pre- The marriage of Ministers. *1.Cor.*7.9. *Heb.*13.4. *1.Cor.*7.

ciſely of the Miniſters wife, then of any other, ſaying, *Let him be the husband of one wife*, and leaſt ye ſhould ſay that by one wife, he meaneth one Benefice like the Papiſtes: He expoundeth himſelfe in the fourth verſe, and ſaith, that he muſt be one that cā rule his houſe well, and his children. Sure God would not haue theſe children to be Baſtards, and therefore it is, like that he alloweth the Miniſter a wife. Therefore *Paule* ſayd well, that he had no commandemēt for virginitie, for virginity cannot be commanded, becauſe it is a ſpeciall gift, but not a ſpeciall gift to Miniſters, & therfore they are not to be bound more thā other. A peculiar gift may not be made a generall rule, becauſe none can vſe it, but they which haue it. And therfore in 1.*Cor*.7.17 he ſaith. *As God hath diſtributed to euerie man, ſo let him walke*: That is, if he haue not the gift of continencie, he is bound to marrie, and therfore *Paul* commandeth in the ſeuenth verſe, whether he be Miniſter or other, *If they can not abſtaine, let them marrie*, as though they

1.*Tim*.3.2.

1.*Cor*.7.6.

1.*Cor*.7.17.

they tempted God if they married not.

The Law was generall, *It is not good for man to be alone*, exempting one order of men no more than other. And again, Christ speaking of chastitie, sayth, *All men cannot receiue this thing*. Therefore vnlesse we know that this order of mē can receiue this thing: Christ forbids to binde them more than other, and therefore as the Priestes were married that taught the Law, so Christ chose Apostles which were married, to preach the Gospell. Therefore the doctrine of Papists, is the doctrine of deuils, for *Paule* calleth the forbidding of marriage, the doctrine of deuils, a fit title for all their bookes.

Gene. 2. 18.

Mat. 19. 11.

1. Tim. 4. 3.

Lastly, if marriage be a remedie against sinne, then marriage it selfe is no sinne: for if marriage it self were a sinne, we might not marrie for any cause, because we must not doe the least euill that the greatest good may come of it: and if marriage be not a sinne, then the * duties of marriage are not sinne, that is, the secret of marriage is not euill, and

Rom. 3. 8.

* Be not thou vaine, and these words will not be offensiue.

Heb.13.4. therefore *Paule* saith, not onely *Marriage is honourable*, but the bed is honourable, that is, euen the action of marriage is as lawfull as marriage. Besides,

1.Cor.7.8. *Paul* saith, *Let the husband giue vnto the wife, due beneuolence*, here is a commaundement to yeeld this duetie: that which is cõmaunded, is lawfull; and not to do it, is a breach of the commaundement. Therefore marriage was instituted before any sinne was, to shewe that there is no sinne in it if it be not abused: but

Leuit.12.4.5. &c. becaulse this is rare, therefore after women were deliuered, God appointed them to be purified, shewing, that some staine or other doth creepe into this action, which had neede to be repẽted, &

1.Cor.7.5. therfore whẽ they prayed, *Paule* would not haue thẽ come together, least their prayers should be hindered.

The third cause. Gene.2. The third cause is, to auoyd the incõueniẽce of solitarines, signified in these wordes, *It is not good for man to be alone*, as though he had said, this life would be miserable & irksome and vnpleasant to man, if the Lord had not giuen him a wife

wife to cõpanie his troubles. If it be not good for man to be alone, thẽ it is good for man to haue a fellow: therefore as God created a payre of all other kinds, so he created a payre of this kinde.

We say that one is none, becauſe he cannot be fewer than one, he cannot be leſſer thã one, he cannot be weaker thã one, and therfore the wiſemã ſaith, *Woe to him which is alone*, that is, he which is alone, ſhall haue woe. Thoughtes and cares, and feares, will come to him, becauſe he hath none to comfort him, as theeues ſteale in when the houſe is emptie; like a Turtle, which hath loſt his mate, like one legge when the other is cut off, like one wing when the other is clipt, ſo had the man been, if the womã had not been ioyned to him: therefore for mutuall ſocietie, God coupled two together, that the infinit troubles which lye vpon vs in this world, might be eaſed, with the comfort and helpe one of another, and that the poore in the world, might haue ſom cõfort as well as the rich, *for the poore man*, (ſaith *Salomõ*) *is forſaken of his owne brethren*, yet God

Eccleſ.4.10.

Prou.19.7.
Prou.17.10.

hath prouided one comforter for him,
1.*Sam.*14.7. like *Ionathans* Armour-bearer, that
shall neuer forsake him, that is another
selfe, which is the onely commoditie as
A wife is the poore mans riches. I may terme it, wherein the poore doe
match the rich, without which, some
persons should haue no helper, no cō-
forter, no friend at all.

But as it is not good to be alone, so
Prou.21.9. *Salomon* sheweth, *That it is better to be*
alone, then to dwell with a froward wife,
which is like a quotidian ague, to keepe
his patiēce in vre. Such furies do haunt
1.*Sam.*16.14. some men, like *Sauls* spirit, as though
the deuill had put a sword into their
handes to kill them selues, therefore
choose whom thou maist enioy, or liue
alone still, and thou shalt not repēt the
bargaine.

That thou maist take and keepe
without repētance, now we will speake
The choise. of the choise, which some call the way
to good wiues dwelling, for their
flowers grow not on euery groūd: there-
fore they say, that in wiuing and striu-
ing, a man should take counsell of all

the

the world, leaſt he light vpon a curſe while he ſeekes a bleſſing. As *Moſes* cõſidered what ſpyes he ſent into *Chanaan*, ſo thou muſt regard whom thou ſendeſt to ſpye out a wife for thee. Diſcretion is a warie ſpye, but fancie is a raſh ſpye, and liketh whõ ſhe will miſlike agayne. *Deut.*1.23.4.

Two ſpyes for a wife.

In the Reuelation, Antichriſt is deſcribed by a womã, & in *Zacharie*, ſinne is called a woman, which ſheweth, that women haue many faultes, therefore he which chuſeth of them, had neede haue iudgement, and make an Anatomie of their hearts and mindes, before he ſay, This ſhall be mine. For the wiſeſt man ſaith: *I haue found one man of a thouſand, but a woman amõg thẽ all haue I not foũd.* Although this may be vnderſtood of his cõcubines, yet it implieth that generally there is a greater infirmitie in womẽ then in mẽ, becauſe he cõpareth thẽ together, as though there were a dearth of good women ouer the world. *Zach.*5.7. *Eccle.*7.30.

For helpe hereof, in 1. *Cor.* 7. 39. we are taught to marrie in the Lord, then

we must chuse in the Lord to: therefore we must begyn our Marriage where *Salomon* begā his wisedome. *Giue vnto thy seruant an vnderstanding heart:* so giue vnto thy seruaunt an vnderstanding wife. 1.Reg.3.9. Gene.24.12. If *Abrahams* seruaunt prayed vnto the Lord to prosper his businesse, when he went about to chuse a wife for an other, how shouldst thou pray when thou goest about a wife for thy selfe, that thou mayst say after, *My lot is fallen in a pleasaunt grounde*. To direct thee to a right choise herein the holie Ghost giues thee two rules in the choyse of a wife. *Godlinesse* and *Fitnesse*: Godlinesse, because our Spouse must be like Christes Spouse, that is, graced, with giftes, and imbrodered with vertues, as if we married *Holinesse her selfe*. For the marriage of man and womā, is resembled of the Apostle to the marriage of Christ and the Church. Now the Church is called *Holie*, because she is holy. In the 6. *Cantic.* she is called *Vndefiled*, because she is vndefiled. In the 45. *Psal.* she is called *fayre within*, because her

Godlie and fit.

Ephes.5.29.

Cant.6.8.

Psal.45.9.

her beautie is inward: ſo our Spouſe ſhould be holy, vndefiled, & faire within. As God reſpecteth the heart, ſo we muſt reſpect the heart, becauſe that muſt loue, & not the face. Couetouſnes hath euer been a Sutor to the richeſt, & pride to the higheſt, and lightnes to the faireſt, & for reuēge hereof, his ioy hath euer ended with his wiues youth, which tooke her bēauty with it. The goods of the world are good, & the goods of the body are good, but the goods of the minde are better. As *Paule* cōmendeth faith, hope, & charity, but ſaith the greateſt of theſe is charitie: ſo may I cōmend beauty, and riches, and godlines, but the beſt of theſe is godlines, becauſe it hath the things which it wāts, & makes euery ſtate alike with her gift of cōtētatiō. 1. *Sam.* 16. 7. 1. *Cor.* 13. 13.

Secondly, the mate muſt be fit: it is not enough to be vertuous, but to be ſutable; for diuers womē haue many vertues, & yet do not fit with ſome men; & diuers mē haue many vertues, & yet do not fit to ſome women: and therfore we ſee many times, euen the godly couples A fit wife.

to iarre when they are married, becauſe there is ſome vnfitnes betweene them, which makes oddes. What is oddes but the contrarie to euen? therefore make them euen (ſaith one) and there will be no oddes. From hence came the firſt vſe of the Ring in weddings, to repreſent this euenneſſe: for if it be ſtraighter thē the finger it will pinch, and if it be wider then the finger it will fall of; but if it be fit, it neither pincheth nor ſlippeth: So they which are like, ſtriue not, but they which are vnlike, as fire and water. Therfore one obſerueth, that cōcord is nothing but likeneſſe. & all that ſtrife is for vnfitneſſe: as in things whē they fit not together, and in perſons when they ſute not one another.

The ceremonie is not approoued, but the inuētiō declared.

How was God pleaſed when he had found a king according to his owne heart? So ſhall that man be pleaſed that finds a wife according to his own hart, whether he be rich or poore, his peace ſhall afford him a chearfull life, & teach him to ſing, *In loue is no lacke*. Therfore a godly man in our time, thanked the Lord

1. *Sam.* 2. 35.

The ſaying of a godly man.

Lord that he had not only giuen him a godly wife, but a fit wife: for he sayd not that she was the wisest, nor the holiest, nor the humblest, nor the modestest wife in the world, but the fittest wife for him in the world, which euery man should thinke when that knot is tyed, or else so often as he seeth a better, he will wish that his choise were to make againe. As he did thanke God for sending him a fit wife, so the vnmarried should pray God to send thē a fit wife: for if they be not like, they wil not like.

The fitnesse is commended by the holy Ghost in two words: one is in the 2. of *Gen.* and the other is in 2. *Cor.* 6. 14. That in *Gen.* is *Meete*: God saith, *I will make man a helpe meete for him.* Shewing that a wife cannot help well vnlesse she be meete. Further, it sheweth that man is such an excellent creature, that no creature was like vnto him or meet for him, till the woman was made. This meetnesse God sheweth agayne in the 22. *verse*, where *Moses* saith, that of the rib which was taken out of man, God

Gen. 2. 18. 2. *Cor.* 6. 14.

Gen. 2. 22.

built the womā: signifying, that as one part of the building doth meete and fit with another; so the wife should meete & fit with the husband, that as they are called couples, so they may be called paires, that is, as a paire of gloues, or a paire of hose are like; so man and wife should be like, because they are a paire of friends. If thou be learned, chuse one that loueth knowledge: if thou be Martiall, chuse one that loueth prowesse: if thou must liue by thy labour, chuse one that loueth husbandrie: for vnlesse her mind stand with thy vocatiō, thou shalt neither enioy thy wife, nor thy calling.

That other word in the 2. *Cor.* 6. 14. is *Yoke*, there Marriage is called a Yoke. *Paule* saith, *Be not vnequally yoked.* If Marriage be a Yoke, then they which draw in it must be fit, like two Oxen which draw the yoke together, or else all the burthen will ly vpon one. Therfore they are called yoke fellowes too, to shew that they which draw this yoke must be fellowes. As he which soweth seede, chuseth a fit ground, because they

Phi. 4. 3.

say

ſay it is good grafting vppon a good ſtocke: ſo he which wil haue godly children, muſt chuſe a godly wife: for like mother (ſaith *Ezekiel*) like daughter. *Ezek.16.44.* Now, as the traueller hath marks in his way, that he may proceede aright: ſo the ſuter hath marks in his way, that he may chuſe right.

There be certaine ſignes of this fitneſſe, & godlineſſe, both in the man and in the womā. If thou wilt know a godly man or a godly womā, thou muſt mark fiue things; the report, the lookes, the ſpeech, the apparell, & the companions, which ar like the pulſes that ſhew whether we be wel or ill. The report, becauſe as the market goeth, ſo they ſay the market men wil talke. A good man cōmonly hath a good name, becauſe a good name is one of the bleſſings which God promiſeth to good mē, but a good name is not to be praiſed from the wicked: & therefore Chriſt ſaith, *Curſed are you when all men ſpeake well of you*: that is whē euill men ſpeake well of you, becauſe this is a ſigne that you are of the world,

Fiue rules in the choiſe of a good wife.

1

Pſal.11.26. *Pro.10.7.* *Mar.14.9.*

Luke.6.26

Iohn.15.19. *for the world liketh and prayseth her owne.*
Iohn.8.46. Yet as Christ said, *Who can accuse me of sinne?* So it should be said of vs, not who can accuse me of sinne? but who can accuse me of this sinne, or who can accuse me of that sinne? That is, who cā accuse me of swearing? who can accuse me of dissembling? who can accuse me of fornication? No man can say this of his thought, but euerie man should say it
Luke.1.6. of the acte, like *Zacharias* and *Elizabeth*, which are called vnblameable before men, because none could accuse them of open sinnes.

2. The next signe is the looke, for *Salomō* saith. *Wisedome is in the face of a man:*
Eccle.8.7. so godlinesse is in the face of a man, and so follie is in the face of a man, and so wickednesse is in the face of a mā. And therefore it is said in *Esay*. *The triall of*
Esay.3.9. *their countenance testifieth against them.* As though their lookes could speake, and therefore we read of proud lookes, and angrie lookes, and wanton lookes: because they bewray pride, and anger and wantonnesse.

I haue heard one say, that a modest man dwels at the signe of a modest countenance, and an honest woman dwelleth at the signe of an honest face, which is like the gate of the Tẽple that was called *Beautifull*: shewing, that if the entry be so beautifull, within is great beautie. *Act.3.2.*

To shew how a modest countenãce, and womanlie shamefastnes, doe commend a chast wife, it is obserued that the word *Nuptiæ*, which signifieth the marriage of the womã, doth declare the manner of her marriage: for it importeth a couering, because the Virgins which should be married, when they came to their husbands, for modestie & shamefastnesse did couer their faces: as we read of *Rebeccah*, which so soone as she saw *Isaak*, and knew that he should be her husband, she cast a vayle before her face, shewing that modestie should be learned before marriage, which is the dowrie that God addeth to her portiõ. *Gen.24.65.*

3.

The third signe is her speach, or rather her silence: for the ornament of a woman is silence: and therfore the Law To *Adã* first, and to *Moses* after.

was giuē to the man rather than to the woman, to shewe that he should be the teacher, & she the hearer. As the Eccho answereth but one for many which are spoken to her; so a maydes answere should be in a word, for she which is full of talke, is not likelie to prooue a quyet wife. The eye and the speach are the mindes Glasses; *for out of the aboundāce of the heart* (saith Christ) *the mouth speaketh*: as though by the the speach we might know what aboundeth in the heart: and therefore he sayth, *By thy wordes thou shalt be iustified, and by thy wordes thou shalt be condemned.* That is, thou shalt be iustified to be wise, or thou shalt be condemned to be fooliſh: thou shall be iustified to be sober, or thou shalt be condēned to be rash; thou shalt be iustified to be humble, or thou shalt be cōdēned to be proud; thou shalt be iustified to be louing, or thou shalt be cōdēned to be enuious. Therfore *Salomon* sayth, *A fooles lips are a snare to his own soule.* Snares are made for other, but this snare catcheth a mās selfe, becausе it be-

Maides must speake like an Eccho.

Mat.12.34.

Mat.12.36.

Prou.18.7.

bewrayeth his folly, & cauſeth his trouble, and bringeth him into diſcredite.
Cõtrariwiſe, *The heart of the wiſe* (ſaith *Salomõ*) *guideth his mouth wiſely, and the wordes of his mouth haue grace.* Now, to ſhewe that this ſhould be one marke in the choiſe of thy wife. *Salomon* deſcribing a right wife, ſaith, *She openeth her mouth with wiſedome, & the law of grace is in her tõgue.* A wife that cã ſpeake this lãguage, is better thẽ ſhe which hath all the tõgues. But as the opẽ veſſels were counted vncleane, ſo account that the open mouth hath much vncleanneſſe.

Prou. 17. 23. Eccle. 12. 10.

Prou. 19. 15. Num. 19. 15.

The fourth ſigne is the apparell: for as the pride of the Glutton is noted, in that he went in purple euerie day, ſo the humilitie of *Iohn* is noted, in that he wẽt in haire-cloth euery day. A modeſt womã is knowne by her ſober attyre, as the Prophet *Eliah* was knowne by his rough garmẽt. Look not for better within, thã thou ſeeſt without; for euery one ſeemeth better than ſhe is, if the face be vanity, the heart is pride. He which biddeth thee abſtaine from the *ſhew of euill*,

4.

Luke. 16 19.

Mar. 1. 6.

2 Kin. 1. 8.

1. Theſ. 5. 22.

would haue thee to abstaine from those Wiues which haue the shewes of euill: for it is hard to come in the fashiō, and Rom.12.2. not to be in the abuse. And therefore *Paule* saith, *Fashion not your selues like vnto this world*, as though the fashion 5. of mē did declare of what side they are.

The fift signe is the companie: for birds of a feather will flie together, and 1.Reg.12.8. fellowes in sinne will be fellowes in league, euen as young *Rehoboam* chose young companions.

The tame beasts will not keepe with the wild, nor the cleane dwell with the leprous. If a man can be knowne by nothing else, then he may be knowne by Prou.1.11. his companions: for like will to like, as Psal.6.8. *Salomon* saith, theeues call one another. Therefore when *Dauid* left iniquitie, he said, *Away from me all ye that worke iniquitie*. Shewing, that a man neuer abandoneth euill, vntill he abandon euill companie: for no good is concluded in this parliament. Therefore chuse such a companion of thy life, as hath chosen cōpany like thee before: for they which

did

did chuſe ſuch as loued prophane companiõs before, in a while were drawne to be prophane to , that their wiues might loue them. All theſe properties are not ſpyed at three or foure cõmings, for hypocriſie is ſpunne with a fine thred, and none are ſo often deceiued as louers . He which will know all his wiues qualities before he be married to them, muſt ſee her eating and walking, and working and playing, and talking, and laughing, & chiding, or elſe he ſhall haue leſſe with her then he looked for, or more then he wiſhed for.

Whẽ theſe rules are warily obſerued, they may ioyne together and ſay, as *Laban* and *Bethuel* ſaid, *This cõmeth of the Lord, therefore we will not ſpeake againſt it.* How happie are thoſe in whõ Faith, and Loue, and Godlineſſe are married together, before they marrie themſelues? For none of theſe Martiall, & cloudie, & whining marriages, can ſay that godlines was inuited to their bridall; & therfore the bleſſings which are promiſed to godlines, do flie from them. Gen. 24. 50.

Now in this choise are two questiõ

Parents cõsent in marriage.

First, whether children may marrie without their Parentes consent: and the second, whether they may marrie with Papistes, or Atheistes. &c. Touching the first, God saith, *Honour thy father and thy mother*. Now, wherein canst thou honor thẽ more, then in this honorable action, to which they haue preserued thee, and brought thee vp, which cõcerneth the state of thy whole life? Agayne, in the first institution of marriage, when there was no father to giue consent, then our heauenlie Father gaue his cõsent: God supplied the place of the father, and brought his daughter vnto her husband, and euer since the father after the same manner, hath offered his daughter vnto the husband.

Exod.20.

Gen.2.22.

Exod.22.

Beside, there is a law, that if a man deflowre a virgine, he shall marrie her: but if the father of the virgine doe not like of the marriage, thẽ he shal pay vnto her the dowrie of virgines, that is, so much as her virginitie is esteemed, so that the father might allowe the marriage

riage or forbid it.

Agayne, there is a Law, that if any free man, or free woman make a vow, it muſt be kept. But if a virgin make a vowe, it ſhould not be kept, vnleſſe her father approue it, becauſe ſhe is not free: therfore if ſhe did vowe to marrie, yet the Father hath power by this law to breake it. Agayne, our Sauiour ſaith, that in heauen there is no marrying, nor giuing to marriage, ſhewing that in earth there ſhould be a giuing to marriage, as well as marrying. Therfore the law ſpeaketh vnto the father, ſaying, *Thou ſhalt not take a wife for thy ſonne of ſtrãgers.* Therfore *Paul* ſpeaketh to the father, *If thou giue thy daughter to marriage, thou doeſt well.* Therfore *Iobs* chil-drẽ are counted part of *Iobs* ſubſtance, ſhewing, that as a man hath the diſpoſition of his owne ſubſtance, ſo he hath the diſpoſition of his owne children. Therefore in *Math.* 22. 30. the wife is ſayd to be beſtowed in marriage, which ſignifieth, that ſome did giue her beſides her ſelfe: therefore it is ſayd,

Num. 30. 6.

Deut. 7. 3.

1. *Cor.* 7. 38.

Iob. 1. 3. & 10.

Gene.29.18. that *Iacob* ſerued *Laban*, that *Laban* might giue him his daughter to wife.

1.Sam.18.17. Therefore *Saule* ſayth to *Dauid*, I will giue thee mine eldeſt daughter to wife.

Gen.28.6. therfore it is ſaid, that *Iudah* took a wife to *Er* his ſonne.

Gen.34.9. Therefore *Sichem* ſaith to his father, get me this mayde to wife.

Gene.24.51. 52.53. Therefore in the marriage of *Iſaake*, we ſee *Abrahams* ſeruaunt in the place of *Iſaake*, and *Rebeccah* the mayde and her parents, ſitting in parliament together: therefore *Sampſon*, though he had foūd a mayd to his liking, yet he would not take her to wife, before he had told his parents, and craued their aſſent. It is a ſweet wedding, when the father and the mother bring a bleſſing to the feaſt, and a heauie vnion which is curſed the firſt day that it is knit.

Iudg.14.2.

The parents commit their children to Tutors, but them ſelues are more thē Tutors. If children may not make other contracts without their good will, ſhall they contract matriage, which haue nothing to maintaine it after, vnleſſe they returne to beg of them whom they

they ſcorned before?

Will you take your fathers money, and will you not take his inſtruction? Marriage hath neede of many counſellers, and doeſt thou count thy Father too many? which is like the foreman of thy inſtructers. If you marke what kind of youthes they be, which haue ſuch haſt, that they dare not ſtay for their parents aduiſe, they are ſuch as hunte for nothing but beauty, and for puniſhment hereof they marry to beggerie, & loſe their Father and Mother for their wife: therefore honour thy parents in this, as thou wouldeſt that thy children ſhould honour thee.

The ſecond queſtion is anſwered of *Paule*, when he ſaith, *Be not vnequallie yoked with Infidels.* As we ſhould not be yoked with Infidels, ſo we ſhould not be yoked with Papiſts, & ſo we ſhould not be yoked with Atheiſts, for that alſo is to be vnequallie yoked, vnleſſe we be Atheiſts to. As the *Iewes* might not marrie with the *Chanamites*, ſo we may not marrie with them which are like

Marriage with Papiſts &c.

Gene. 24. 3. *Exod.* 34. 16. *Gene.* 28. 1.

Mala.2.11. *Chananites*, but as the sonnes of *Iacob*
Ezra.9.12. said vnto *Emor*, which would marrie
Gene.34.14. their sister, *We may not giue our sister to a*
The similitude holdes in their saying. and not in their meaning, for they spake trulie, but they meant falsly. *man vncircũcised, but if you will be circũcised like vs, then we will marrie with you.*

So parents should say to suters, I may not giue my daughter to a man vnsanctified, but if you will be sanctified then I will giue my daughter vnto you. Though heresie and irreligion be not cause of diuorse, as *Paule* teacheth, yet it is a cause of restraint, for we may not marrie all, with whō we may liue beeing married. If adulterie may separate mariage, shal not idolatry hinder marriage,

Mat.19.6. *Mar.10.9.* which is worse than it? Christ saith, *Let no man seperate whom God hath ioyned*, I may say, Let no mā ioyne whom God doth seperate. For if our father must be pleased with our marriage; much more should we please that Father which ordained marriage.

Esay.52.11. Shall I say, *Be my wife*, to whom I may not say, *Be my companion?* Or, *Come to my bed*, to whom I may not say, *Come to my table?* How should my marriage

speed

ſpeede well, when I marrie one to whō I may not ſay *God ſpeede*, becauſe ſhe is none of Gods friends? 2. Iohn. 10.

If a man long for a bad wife, he were beſt go to hell a wooing, that he may haue choiſe. Is there no friend but the enemie? no tree but the forbidden tree? He marrieth with the deuill, which marrieth with the tempter: for *Temter* is his name, and to tempt is his nature. When a man may chuſe, he ſhould chuſe the beſt, but this man chuſeth the worſt, like them which call good euill, and euill good. Mat. 4. 3.

He prayeth *Not to be led into temptation*, and leadeth himſelfe into temptation. Surely he doth not feare ſinne, which doth not ſhunne occaſiōs, and he is worthy to be ſnared, which maketh a trappe for him ſelfe. When *Salomon*, the mirrour of wiſedome, the wonder of the world, the figure of our Lord, by Idolatrous Concubines is turned to an Idolater, let no man ſay, I ſhall not be ſeduced, but ſay, how ſhall I ſtand, where ſuch a Cedar fell? The wife Luke 11. 4. 1. Reg. 11. 1. &c.

must be meete, as God said, *Gene.* 2.18. But how is she meete, if thou be a Christian, and she a Papist? We must marrie
1. *Cor.* 7.39. in the Lord, as *Paule* saith, but how doe we marrie in the Lord, when we marrie the Lordes enemies? our Spouse must be like Christes spouse, but Christes spouse is neither harlot nor Hereticke, nor Atheist. If she be poore, the Lord reproueth not for that: if she be weake, the Lord reproueth not for that: if she be hard fauoured, the Lord reproueth not for that: all these wants may be dispenced with: but none giueth any dis-
Gene. 3.4. pensation for godlinesse but the deuill. Therefore they which take that priuilege, are like them which seeke to witches, and are guiltie of preferring euill before good. This vnequall marriage, was the chief cause that brought the flood, and the first beginning of
Gene. 6.2. Giants, and monstrous byrthes, shewing by their monstrous children, what a mōstrous thing it is, for beleeuers and vnbeleeuers to match together.

Mat. 22. 11. In *Math.* 22. Christ sheweth, that be-

fore

fore parties married, they were wont to put on faire and new garments, which which were called Wedding garmēts, a warning vnto all which put on wedding garments, to put on truth and holineſſe to, which ſo preciſely is reſembled by that garment more than other. Wedding garment.

It is noted in the 14. of *Luke*, that of all them which were inuited to the Lords banquet and came not, onely he which had married a wife, did not deſire to be excuſed, but ſaid ſtoutlie, *I cannot come*. Shewing how this ſtate doth occupie a man moſt, and draw him oftē from the ſeruice of God: and therefore we had not neede to take the worſt, for the beſt are comberſome enough. In the ſecond of *Iob*, it is obſerued of the patient man, that he did not curſe the day of his byrth, vntill his wife brake forth into blaſphemie, ſhewing, that wicked women are able to chaunge the ſtedfaſteſt man, more than all temptations beſide. Note. *Luke*. 14. 20. *Iob*. 2. 9. & 3. 1

Sampſon would take a *Philiſtian* to wife, but he loſt his honour, his ſtrength and his life by her, leaſt any ſhould doe the *Iudg*. 14.

like. But what a notable warning is
2.*Chron.*21.6. that in the 2.*Chro.* 21.6. where the holie Ghoſt ſaith, *Iehoram* walked in the wayes of *Ahab*, for he had the daughter of *Ahab* to wife, as though it were a miracle if he had been better than he was, becauſe his wife was a temptation. Miſerable is that man, which is fettered with a woman that liketh not his Religiõ, ſhe wilbe nibling at his prayer, and at his ſtudie and at his meditations, till ſhe haue tyred his deuotions, &
2.*Sam.*6.16. turned the edge of his ſoule, as *Dauid* was tried of his malepart *Michol*, ſhe mocked him for his zeale, & liked her ſelfe in her follie. Manie haue fallen at this ſtone. Therefore as Chriſt ſaith, *Remember Lots wife*: ſo when thou marrieſt, re-
*Luke.*16.32. member *Iehorams* wife, & be not wedded to her which hath not the wedding garment: but let vnitie go firſt, and let vniõ follow after, & hope not to cõuert her, but feare that ſhe will peruert thee, leaſt thou ſay after, like him which ſhould come to the Lordes banquet, *I*
*Luke.*14.20. *haue married a wife and cannot come.*

Yet

Yet the chiefeſt point is behind, that is our dueties. The dueties of marriage may be reduced to the dueties of man and wife one toward another, and their dueties toward their children, and their dueties toward their ſeruauntes. For them ſelues, ſaith one, they muſt thinke them ſelues like two birdes, the one is the cocke, and the other is the dam: the cocke flieth abroad to bring in, and the dam ſitteth vpon the neſt to keepe all at home. So God hath made the man to trauaile abroad, and the woman to keepe home: and ſo their nature and their wit, and their ſtrength are fitted accordinglie; for the mans pleaſure is moſt abroad and the womans within.

The dueties of marriage.

Prou. 31. 26. The mā and wife like cocke and dam.

In euerie ſtate there is ſome one vertue which belongeth to that calling more then other; as Iuſtice to Magiſtrats, and knowledge to Preachers, and Fortitude to Souldiours: ſo loue is the Marriage' vertue, which ſings Muſique to their whole life. Wedlocke is made of two loues which I may call the

Marriage compounded of two loues.

first loue, and the after loue, As euerie man is taught to loue God before he be bid to loue his neighbour; so they must loue God before they can loue one another.

To shewe the loue which should be betweene man and wife, Marriage is called *Coniugium*, which signifieth a knitting or ioyning together: shewing, that vnlesse there be a ioyning of hearts and a knitting of affections together, it is not Marriage indeed, but in shew and name, and they shall dwell in a house, like two poisons in a stomacke, and one shall euer be sicke of the other.

Therefore, first that they may loue and keepe loue one with an other, it is necessary that they both loue God, and as their loue increaseth toward him, so it shall increase each to other. But the man must take heede that his loue toward his wife, be not greater than his loue toward God, as *Adams* & *Sampsons* were, for all vnlawfull loue will turne to hatred, as the loue of *Amon* did toward *Thamar*; & becausse Christ hath forbid-

Gen.3.6. *Iud.16.17.* *2.Sam.13.15.*

forbidden it, therefore he will crosse it. This made *Uriah* so fearefull, least the the pleasure of his wife should withdraw his heart frō God, that he would not go to his owne house, so long as he had cause to mourne & pray, although he had a wife which feared God, like him selfe: and that you may see, it is no cheap dalliance for the husbād to make the wife, or the wife to make the husband lesse zealous then they were. In *Deut*. 13. the wife which did draw her hushand from God, is condēned to dye: therefore good wiues, when their husbands purpose any good, should incourage them like *Iacobs* wife, which bad him do according to the word of God: and if they see them minded to do any euill, they should stay thē, like the wife of *Pilate*, which counsailed her husbād not to cōdemne Christ: for seeing holines is called the Wedding garmēt, who shal weare this wedding garmēt, if they weare it not which are wedded? When one holy hath found an other, then the Holiest seemeth to make the Marriage,

Mat. 10. 36.

Gen. 30. 16.

Mat. 27. 19.

Mat. 22. 11.

and his Angels come to the feaſt.

To paſſe ouer ſleightes, which ſeldome proſper, vnleſſe they haue ſome warrãt. The beſt policie in marriage, is to begin well, for as boords well ioyned at the firſt, ſit cloſe euer after, but if they ſquare at the firſt, they warpe more and more. So they which are well ioyned are well married, but they which offend their loue before it be ſettled, fade euerie day like a Marigold, which cloſeth her flower as the Sunne goeth downe, till they hate one another more then they loued at firſt.

Beſt policie in marriage to begin well.

To begin this concorde well, it is neceſſarie to learne one anothers nature, and one anothers affections, and one an others infirmities, becauſe ye muſt be helpers, and ye cãnot helpe vnleſſe you know the diſeaſe. All the iarres almoſt which do trouble this band, doe riſe of this, that one doth not hit the meaſure of the others heart, to apply thẽſelues to either nature, whereby it commeth to paſſe, that neither can refraine, whẽ either is offended; but one ſharpneth another,

They muſt learne one anothers nature.

other, whē they had neede to be calmed: Therefore they muſt learne of *Paule*, to faſhion them ſelues one to the other, if they would winne one another, and if any iarre doe ariſe, one ſayth, in no wiſe deuide beds for it; for then the Sunne goeth downe vpon their wrath, and the meanes of reconcilement is taken away. Giue paſſiōs no tymes: for if ſome mās anger ſtād but a night, it turneth to malice which is incurable. The Apoſtle ſaith, that there will be offences in the Church: ſo ſure there will be many offēces in mariage: but as he ſaith, theſe are trials who haue faith, ſo theſe are but trials who are good husbāds, & who are goodwiues. His anger muſt be ſuch a mood, as if he did chide with him ſelfe, and their ſtrife as it were a ſauce made of purpoſe to ſharpen their loue whē it wexeth vnpleaſaunt: like *Ionathans* arrowes, which were not ſhot to hurt, but to giue warning. Knowing once a couple which were both chollericke, and yet neuer fell out, I asked the mā how they did order the matter, that

1.Cor.9.20.

Epheſ.4.25.

1.Cor.11.19.

1.Sam.20.20.

their infirmitie did not make them dis-
corde. He answered me, when her fit is
vpō her, I yeeld to her, as *Abraham* did
to *Sara*, and when my fit is vpon me
she yeelds to me, and so we neuer striue
together but a sunder. Me thought it
was a good example to commend vnto
all married folkes: for euerie one hath
his frensie, and loueth them that can
beare his infirmitie. Whom will a wo-
man suffer, if she will not suffer her hus-
band, & whose defectes will a mā beare
if he will not beare hers which beareth
his? Thus much of their duties in gene-
rall, now to their seuerall offices.

A sweet example, teaching how couples shal neuer fall out. *Gene.16.6.*

The man may spell his dutie out of
his name, for he is called *the head*: to
shew, that as the eye, & the tōgue & the
eare, are in the head to direct the whole
bodie, so the man should be stored with
wisedom, and vnderstanding, & know-
ledge, and discretiō, to direct his whole
familie, for it is not right, that the worse
should rule the better, but the better
should rule the worse, as the best rules
all. The husbād saith, that his wife must
obey

Ephe.5.23.

obey him, becauſe he is her better, therfore if he let her be better thē him ſelfe, he ſeemes to free her frō her obedience, and bind him ſelfe to obey her.

His firſt dutie is called *Harting*, that is, hartie affection. As they are handfaſted, ſo they muſt be heart faſted, for the eye, & the tōgue, & the hād, will be her enemies, if the hart be not her friēd. As Chriſt draweth all the Commaundements to loue, ſo I may draw all their dueties to loue, which is the hearts gift to the Bride at her marriage, Firſt he muſt chuſe his loue, and then he muſt loue his choiſe, this is the oyle which maketh all things eaſie. In *Salomons ſong*, which is nothing elſe but a deſcription of Chriſt the Bridegroome, and the Church his Spouſe, one calleth the other *Loue*, to ſhew, that though both do not honor alike, yet both ſhould loue alike, which the man may do without ſubiection.

The husbandes firſt duetie.

The man is to his wife, in the place of Chriſt to his Church: therefore the Apoſtle requireth ſuch an affection of

Vnderſtand in his marriage onelie.

him toward his spouse, as Christ beareth toward his Spouse: for he saith,
Ephes.5.25. *Husbandes loue your Wiues as Christ loued his Congregation*, that is, with a holie loue, with a hartie loue, and with a constant loue, as the Church would be loued of Christ. Will not a man loue
1.Cor.11.7. his glorie? why *Paule* calleth the woman *the glorie of the man*, for her reuerence makes him to be reuerenced, and her prayse, makes him to be praysed. Therfore he which loueth not his wife, loueth his shame, becausse she is his glo-
Ephes.5.28. rie. In *Ephe.*5.28. *Paule* saith, *He which loueth his wife, loueth him selfe*, for thereby he enioyeth peace and comfort, and helpe to himselfe in all his affaires: therfore in the same verse *Paul* counselleth husbāds to loue their wiues as their bodies. And after in the 33.ver. as though it were to litle to loue thē as their bodies he saith. *Let euery one loue his wife as himselfe*, that is, as his body & soule to. For
Leuit.19.18. if God commaunded men to loue their neighbours, as thēselues, much more are they bound to loue their wiues as themselues

ſelues, which are their next neighbours. As *Elkanah* did not loue his wife leſſe for her barrenneſſe, but ſaid, *Am not I better vnto thee then ten ſonnes?* as though he fauored her more, for that which ſhe thought her ſelfe deſpiſed. So a good husbād wil not take occaſiō to loue his wife leſſe for her infirmities, but cōfort her more for them, as this man did, that ſhe may beare with his infirmities to. 1. Sam. 1. 8.

When Chriſt ſaith, *that a man ſhould leaue Father and Mother, and cleaue to his wife*, he ſignifieth how Chriſt left his father for his ſpouſe, and that man doth not loue his wife ſo much as he ſhould, vntill he affect her more thā euer he did his father or mother. Therefore when God bad *Abraham* forſake all his kindred: yet he bad him not forſake his wife. As though the other ſometime might be forſakē for God, but the wife muſt be kept for God, like a charge which bindeth for terme of life. Mar. 10. 7. Gene. 21. 1.

His next duetie to loue, is a fruite of his loue: that is, to let all things be common betweene thē, which were priuate The husbandes ſecond duetie.

Man & wife are two partners.

before. The man and wife are partners like two oares in a boat, therefore he must diuide offices and affaires, and goods with her, causing her to be feared and reuerenced, and obeyed of her children and seruaunts like him selfe; for she is an vnder-officer in his Common-weale, and therfore she must be assisted and borne out, like his deputie, as the Prince standeth with his Magistrates for his owne quiet, because they are the legges which beare him vp. To shew this communitie betweene husbād and wife, he is to maintaine her as he doth him selfe, because Christ saith, *They are no more two but one*. Therefore when he maintaineth her, he must thinke it but one charge, because he maintaineth no more but him selfe, for they two are one. He may not say as husbands are wont to say, that which is thine is mine, and that which mine is mine owne, but that which is mine is thine, & my selfe to. For as it is said, *He which hath giuen vs his sonne, can he denie vs any thing?* so she may say, he which hath giuen me him

*Mar.*10.8.

*Rom.*8.32.

himselfe, can he denie me any thing? The bodie is better thā the goods therfore if the body be myne, the goods are mine to.

Lastlie, he must tender her as much as all her friends, because he hath taken her from her friends, and couenaunted to tender her for them all. To shewe how he should tender her, *Peter* saith, *Honour the woman as the weaker vessell.* As we do not handle glasses like pots, because they are weaker vesselles, but touch them nicelie, and softlie for feare of crackes; so a man must intreate his wife with gentlenesse and softnesse, not expecting that wisedom, nor that faith, nor that patience, nor that strength in the weaker vessell, which should be in the stronger, but thinke when he takes a wife, he takes a Vineyard, not grapes, but a Vineyard to beare him grapes: therefore he must sow it, and dresse it, and water it, and fence it, & thinke it a good Vineyard, if at last it bring forth grapes. So he must not looke to finde a wife without a fault, but thinke that she

The husbands last duetie.

1. Pet. 3. 7.

is committed to him, to reclaime her from her faultes; for all are defectiues: and if he finde the Prouerbe true, that in ſpace commeth grace, he muſt reioyce as much at his wife when ſhe mendeth, as the husbandman reioyceth when his Vineyard beginneth to fructifie.

Husbands muſt hold their hands and wiues their tongs.

This is farre from Ciuill warres betweene man and wife; in all his offices is found no office to fight. If he cannot reforme his wife without beating, he is worthie to be beaten for chuſing no better: when he hath vſed all meanes that he may, and yet ſhe is like her ſelfe, he muſt take her for his Croſſe, and ſay with *Ieremie*. *This is my Croſſe, and I will beare it*. But if he ſtrike her, he takes away his hand from her, which was the firſt part he gaue her to ioyne them together: and ſhe may put vp her complaint againſt him, that he hath taken away part of her goods. Her cheekes are made for thy lippes, and not for thy fiſtes.

Gene. 22. 12.

The verie name of a wife, is like the Angell which ſtayed *Abrahams* hand when

when the ſtroke was comming. If *Dauid*, becauſe he could not expreſſe the good and comfort of vnitie, was fayne to ſay, *Oh how good and ioyfull a thyng it is, for brethren to dwell together in vnitie?* Then weigh and iudge how harſh and bitter a thing it is, for a man and wife to dwell together in enmitie. For the firſt yeare after marriage, God would not haue the husbād go to warre with his enemies, but no yeare would he haue him warre with his wife, and therefore God gaue him that yeare to ſtay at home and ſettle his loue, that he might not warre, nor iarre after: for the God of peace dwelleth not in the houſe of warre. As a kingdome cannot ſtand if it be deuided, ſo a houſe cannot ſtand if it be deuided: for ſtrife is like fire which leaues nothing but duſt, & ſmoake, and aſhes behind it. We read in the Scriptures of maſters that ſtroke their ſeruaunts, but neuer of any that ſtroke his wife, but rebuked her. *Lot* was drunke whē he lay with his daughters in ſtead of a wife; and ſo is he which

Pſal. 133. 1.

Deut. 24. 5.

Mat. 12. 25.

Gen. 19. 33.

striketh his wife in steede of his ser-
Deut.23.2. uants. The law sheweth how a bondma
should be corrected, but the wife is like
a iudge which is ioyned in commission
with her husbād to correct other. Wilt
thou strike one in his owne house? no
more shouldest thou strike thy wife in
her house. She is come to thee as to a
sanctuarie, to defend her from hurt, and
canst thou hurt her thy selfe? Therefore
Gene.20.16. *Abraham* was called *Saras vaile*, be-
cause he should shield her; for a vaile is
Gen.13.8. made to saue. *Abraham* said to *Lot*, *Are*
we not brethren? that is, may brethrē iar
but they may say, are we not one? can
one chide with another? can one fight
with another? He is a bad host, that wel-
comes his guest with stripes. Doth a
Prou.12.4. king trample his crowne? *Salomon* cal-
leth the wife, *the crowne of her husband*,
therfore he which woundeth her, woū-
deth his owne honour: She is a free Ci-
tizen in thine owne house, and hath ta-
ken the peace of thee, the first day of
her marriage, to hold thy hands till she
release thee agayne. *Adam* saith of his

spouse,

ſpouſe, *This is fleſh of my fleſh*: But no man ſaith *Paule*, *Euer hated his owne fleſh*. So then, if a man aske whether he may ſtrike his wife, God ſaith nay, thou mayſt not hate thy wife, for no mā hateth his owne fleſh, ſhewing, that he ſhould not come neare blowes, but thinke his wrath to much: for *Paule* ſaith, *Be not bitter to your wiues*: noting that anger in a husband is a vice. Gene.2.23. Epheſ.5.19. Colloſ.3.16.

Doth the cock ſpurre the hen? Euerie man is aſhamed to lay his hands on a woman, becauſe ſhe cānot match him, therefore he is a ſhameleſſe man which layeth hands on his wife. The hād doth not buffet his owne cheeke, but ſtroake it. If a man be ſeene raging with him ſelfe, he is carried to Bedlem; ſo theſe mad mā which beat themſelues, ſhould be ſent to Bedlem till their madneſſe be gone. *Salomon* ſaith *Delight continuallie in her loue*: that is begin, proceede, and end in loue. In reuenge whereof, he ſheweth that delight is gone, becauſe he calleth loue their delight. Therefore as *Paule* ſaith of Biſhops, *A Biſhop muſt* Prou.5.16. 1.Tim.3.31.

Of his wife. *Leuit.*19.28. *Deut.*14.1. 1.*Kin.*18.28. It is properlie mentin mourning for the dead but it doth imply an vnlawfulnes to hurt our selues. *Prou.*5.19.

be no striker; so a husband must be no striker, for he which striketh his owne flesh, breaketh that law which sayth, *Thou shalt not make a scarre in thy flesh*, and is like the *Baalites* which wounded their owne bodies. Thus we haue sent a letter vnto husbãds, to read before they fight. Now let vs go home to loue again. Wouldest thou learne how to make thy match delightfull? *Salomon* said, *Reioyce in her loue continuallie*. As though thou couldest not delight without loue, and with loue thou mayst delight continuallie. Therfore loue is called the thankfull vertue, becausse it rendreth peace, & ease, and comfort to them that makes of her. So much to husbands.

The womãs dueties.

Likewise the woman may learne her duetie of her names. They are called goodwiues, as goodwife *A*. and goodwife *B*. Euerie wife is called goodwife, therefore if they be not good wiues, their names do belie them, and they are not worth their titles, but answere to a wrong name, as Players doe vpon a stage. This name pleaseth thē well: but

beside

beſide this, a wife is called a *Yoke fel-* Phil.4.3.
lowe, to ſhewe that ſhe ſhould helpe her husband to beare his yoke, that is, his griefe muſt be her griefe; and whether it be the yoke of pouertie, or the yoke of enuie, or the yoke of ſickeneſſe, or the yoke of impriſonment, ſhe muſt ſubmit her necke to beare it patientlie with him, or elſe ſhe is not his yoke fellow, but his yoke, as though ſhe were inflicted vpon him for a penaltie, like *Iobs* wife, whom the deuill left to torment him, when he tooke away all he had beſide. The Apoſtle biddeth to *reioyce with them that reioyce,* Iob.2.9. Rom.12.19.
and mourne with thē that mourne. With whom ſhould the wife reioyce rather then with her husband? or with whom ſhould ſhe mourne rather then with her owne fleſh? *I will not leaue thee*, ſaith *Eliſha* to *Eliah*: ſo ſhe ſhold neuer leaue him till death. *Beare one anothers burthen* (ſayth *Paule*) who ſhall beare one anothers burthen, if the wife doe not beare the husbandes burthen? Wicked *Iezabell* comforted her husband in his 2.Kin.2.6. Gal.6.2. 1.Kin.21.5.

1.*Kin.* 14.4. ſickneſſe, and *Ieroboams* wife ſought ſo
his health, though ſhe was as bad as he
*Gene.*12.1. God did not bid *Sarah* leaue her father
and her countrey, as he bad her husbād
yet becauſe he bad *Abraham* leaue hi
ſhe left hers to, ſhewing that ſhe was cō
tēt not only to be his plaifellow but his
yoke fellow to. Beſide a yoke fellow
*Gene.*2.18. ſhe is called *a Helper*, to helpe him i
his buſines, to helpe him in his labours
to helpe him in his troubles, to helpe
him in his ſickneſſe, like a woman Phi-
ſition, ſometime with her ſtrength, and
ſometime with her counſaile: for ſome-
1.*Cor.*1.27. time as God confoundeth the wiſe by
the fooliſh, and the ſtrōg by the weake,
ſo he teacheth the wiſe by the fooliſh,
and helpeth the ſtrong by the weake.
1.*Pet.*3.1. Therefore *Peter* ſaith, *Husbandes are*
wonne by the conuerſation of their wiues.
As if he ſhould ſay, ſometime the wea-
ker veſſell is the ſtronger veſſell, and
*Gene.*25.2. *Abraham* may take counſell of *Sara*, as
2.*Kin.*5.3. *Naaman* was aduiſed by his ſeruaunt.
2.*Kin.*9.10. The *Shunamites* counſell made her huſ-
band receiue a Prophet into his houſe,
and

nd *Hesters* counsell made her husband *Hest.7.3.*
pare the Church : so some haue been
etter helpers to their husbandes, then
heir husbands haue been to them, for
t pleaseth God to prouoke the wise
with the foolish, as he did the *Iewes*
with the *Gentiles*. *Deut.32.21.*

Beside a helper, she is called *a cõfor-* *Prou.5.18.*
ter to, & therfore the mã is bid reioyce
n his wife, which is as much to say, that
wiues must be the reioycing of their
husbands, euen like *Dauids* Harpe to *1.Sam.16.23.*
comfort *Saule*. Therefore it is sayd of
Rebeccah, that she prepared meate for *Gene.27.9.*
her husband, such as he loued: so a good
wife is knowne when her wordes, and
deedes, and countenaunces, are such as
her husband loueth, she must not exa-
mine whether he be wise or simple, but
that she is his wife, and therefore they
which are bound must obey, as *Abigaill* *1.Sam.25.3.*
loued her husband though he were a
foole: for the wife is as much despised
for taking rule ouer her husband, as he
for yeelding it vnto her. Therefore one
saith, that a mãkind womã is a mõster,

that is, halfe a woman and halfe a man. It becomes not the mistres to be master no more than it beseemeth the master to be mistres, but both to sayle with their own wind. Lastly, we call the wife *huswife*, that is, house wife, not a street wife like *Thamar*, nor a field wife like *Dinah*, but a house wife, to shew that a good wife keepes her house, & therfore *Paule* biddeth *Titus* to exhort women that they be chast, & keeping at home, presentlie after *chast*, he saith *keeping at home*, as though home were chastities keeper. And therefore *Salomon* depainting the whore, setteth her at the doore, now sitting vpō her stals, now walking in the streetes, now looking out of the windowes like curled *Iezabell*, as if she held forth the glasse of tēptatiō, for vanitie to gaze vpon. But chastitie careth to please but one, & therfore she keepes her closet, as if she were still at prayer. The Angell asked *Abraham*, where is thy wife? *Abraham* answered, she is in the Tent. The Angell knew where she was, but yet he asked, that we might see how

Gene.38.14. *Gene.34.2.* Why wiues are called huswiues. *Tit.2.5.* *Prou.7.12.* *2.Reg.9.30.* *Gene.18.9.*

how women in old time did keepe their
tents & houſes. It is recorded of the *Shu-* 2.Reg.9 30.
namite, that ſhe did aske her husband
leaue to go vnto the Prophet, though
ſhe wēt to a Prophet, & went of a good
errand and for his cauſe as much as her
owne, yet ſhe thought it not meet to go
far abroad without her husbāds leaue.

Phidias when he ſhould paint a wo-
man, painted her ſitting vnder a ſnailes
ſhell; ſignifying that ſhe ſhould go like
a ſnaile, which carrieth his houſe vpon
his backe. *Salomon* bad *Shimei: Goe not* 1.Reg.2.36.
beyond the riuer: ſo a wife ſhould teach 37.
her feete, go not beyond the doore; ſhe
muſt coūt the wals of her houſe, like the
banks of the riuer which *Shimei* might
not paſſe, if he would pleaſe the king.
For when *Adā* was away, *Eue* was made
a pray: if her husbād be from her, vntill
he returne agayne, ſhe muſt thinke her
ſelfe a widow, that is, ſeperate from mā:
for *Vidua* doth ſignifie *a viro diuiſa*,
that is, widow doth ſignifie diuided frō
mā: therfore now ſhe muſt haue no fel-
lowſhip, no cōpanie with men, becauſe

Husbandes ſhould not keepe their wiues ſo ſtrait, but wiues ſhould not thinke their houſe their priſon, but as their Paradiſe where they would be.

she is deuided from man.

As it becõmeth her to keepe home so it becommeth her to keepe silence and alway speake the best of her head. Other seeke their honour in triumph, but she must seeke her honour in reuerence, for it becommeth not any woman to set light by her husband, nor to publish his infirmities. For they say, it is an euill bird that defileth his owne nest, and if a wife vse her husband so, how may the husband vse the wife? Because this is the qualitie of that sexe, to ouerthwart, & vpbraid, & sue the preheminence of their husbands, therefore the Philosophers could not tell how to define a wife, but called her *The contrary to a husband*, as though nothing were so crosse & contrary to a man as a wife. This is not Scripture, but no slaunder to many. As *Dauid* exalteth the loue of women aboue all other loues, so *Salomon* mounteth the enuie of women aboue all other enuies, stubborne, sullen, taunting, gainsaying, outfacing, with such a bitter humour, that one would thinke

A wife may not vtter her husbãds faults.

A wife the contrarie to a husband.

2. *Sam.* 1. 26.

Prou. 21. 19.

thinke they were molten out of the salt pillar, into which *Lots* wife was trãsformed. We say not, al are alike, but this sect hath manie disciples. Doth the rib that is in a mãs side fret or gal him? no more him shold she which is made of the rib. Though a woman be wise and painful, and haue many good parts, yet if she be a shrew, her troublesome iarring in the end, will make her honest behauior vnpleasant, as her ouer-pinching at last causeth her good huswiferie to be euill spoken of. Therfore although she be a wife, yet somtimes she must obserue the seruants lesson, *not answering againe*, and hold her peace to keepe the peace. Therfore they which keepe silence, are well said to hold their peace, because silence oftentimes doth keepe the peace, when words would breake it.

Gen.19.26.

Gen.2.20.

Tit.2.9.

To her silence and patience, she must ad *The acceptable obediẽce*, which makes a woman rule while she is ruled. This is the wiues tribute to her husbãd; for she is not called his head, but he is called her hed. Great cause hath mã to make much

Ephes.5.23.

of his wife, for great & many are her duties to him, for *Paul* saith, *Wiues submit your selues vnto your husbãds as to the lord.* Shewing that she should regard his wil as the Lords wil, but withal as the Lord cõmandeth only that which is good & right: so she should obey her husband in good & right, or else she doth not obey him as the Lord, but as the tẽpter. The first subiection of woman began at sin for when God cursed her for seducing her husband, whẽ the serpent had seduced her he said: *He shall haue authority ouer thee.* And therfore as the man named all other creatures, in signe that they should be subiect to him, as a seruant, which cõmeth when his Master calleth him by his name: so did he name the woman also, in tokẽ that she shold be subiect to him likewise. And therfore *Assuerus* made a law, that euery man should beare rule in his owne house, & not the womã, because she sinned first, therfore she is humbled most, and euer since the daughters of *Sara* are boũd to call their husbands Lords, as *Sara* called her husband,

Ephes.5.22.

How far the wife should obey.

Gene.3.16.

Gene.2.20.

Verse.23.

Hest.1.20.22.

Num.30.7.
Iudg.19.26.

Gene.18.12.
1.Pet.3.6.

band, that is, to take thē for their Lords, for heads & gouernors. If ye disdaine to follow *Abrahās* spouse. th'Apostle biddeth you follow Christs spouse: for he saith, *Let a wife be subiect to her husbād, as the Church is to Christ. A greater loue thē this* (saith Christ) *no mā cā haue.* So a better exāple then this no womā can haue. *Ephes.5.24.* *Ioh.15.13.*

That the wife may yeeld this reuerēce to her husband, *Paul* wold haue her attire to be modest and orderly, for garish apparell hath taught many gossips to disdaine their husbands. This is the folly of some men, to lay all their pride vpō their wiues, they care not how they slouen them selues, so their wiues iet like Peacocks. But *Peter* doth cōmend *Sara* for her attire, & not *Abraham*, shewing that women shold braue it no more thē men, and God made *Eues* coate of the same cloth that he made *Adams*. They couered themselues with leaues, & God derided them, but now they couer thēselues with pride, like Sathan which is fallen down before thē like lightening, ruffe vpon ruffe, lace vpon lace, cut vpō. The cause why manie despise their husbands. *1.Tim.2.9.* *1.Pet.3.5.* *Gene.3.21.* *Gene.3.7.* *Luke.10.18.*

cut, 24. orders vntill the woman be not so precious as her apparell: that if anie man would picture *vanity*, he must take a patterne of women, or else he can not draw hir likenes. As *Herodias* was worse for her fine dauncing, so a woman may haue too many ornaments: frisled locks, naked breasts, painting, perfume, and especially a rolling eye are the forerunners of adultery, and he which hath such a wife, hath a fine plague. Once women were married without dowries, because they were well nurtured, but now if they weighed not more in gold than in goodnesse, manie should sit like Nuns without husbands. Thus we haue shadowed the mans duties to his wife, and the womans to her husband.

Matth. 14. 6.

Their duties to their seruants.

After their duties one to another, they must learne their duties to their family. One cōpareth the Master of the house to the *Seraphin*, which came and kindled the Prophets zeale, so he should go frō wife to seruāts, & from seruants to children, & kindle thē in the zeale of God, lōging to teach his knowledge as a nurse

Esay 6. 6.

to

to empty her breasts. Another saith, that a maister in his familie hath all the offices of Christ: for he must rule, & teach, and pray; rule like a king, teach like a Prophet, and pray like a Priest. To shew how a godly man should behaue himself in his household, whē the holy ghost speaketh of the cōuersion of any house keeper, lightly he saith, that the mā beleeued with all his household. As *Peter* being conuerted, must conuert his brethrē; so the master being cōuerted, must conuert his seruants. For therfore God said, that he wold not hide his coūsel frō *Abrahā*, because he would teach his familie, and surely all dutie which is not done of cōsciēce, is but eye seruice, & faileth at most neede, as *Ziba* betraied his master whē he should haue defēded him. Therfore before *Onesimus* was conuerted, *Paul* said he was *an vnprofitable seruāt*, but whē he was cōuerted, he calleth him *more than a seruant*, because such a seruāt is better thā many seruāts. Therfore though *Labā* was wicked himself, yet he reioiced that *Iacob* his seruāt was godly, because God blessed him better

Reu.5.10.
Acts.16.13. & 18.8.
Luke.22.23.
Gene.18.17.
2.Sam.16.3.
Phil.11.
Gene.29.27.

Iosh.24.15. for him. *Ioshua* saith, *I and my housholde will serue the Lord*. Shewing that masters should receiue none into their houses, but whom they can gouerne, as *Ioshua* did: & if any haue crept into their doores, then they must put him forth againe, for *Dauid* saith, *I will not suffer a lyer to stay in my house. Psal.* 101. 7. He saith not a swearer nor a theefe, but a lyer, as if he shold say, I will rid him out of my doores before he be a swearer & a theefe, for a lyer will grow to a swearer and a theefe, in a day, as a dicer groweth to a begger in a night. Therefore it is

Act. 10. 2. noted of *Cornelius*, that all his housholde serued God like himselfe. This reported

Luke. 2. 41. also of *Ioseph* and *Marie* for an exãple, that they went vp euery yeare with all their familie to worship at *Ierusalẽ*, that their children and their seruants might learne to know God as well as they.

These exãples be writtẽ for housholders, as others are for Magistrats & Ministers, and souldiours, that no calling might seeke further than the Scripture for instruction. Wherefore as you are masters now, and they your seruants,

instru-

ſtruct them and traine them, as if you would ſhew what maiſters they ſhould be hereafter.

After the care of their ſoules, they muſt care for their bodies; for if the labourer is worthy of his hyre which laboureth but a day, what is the ſeruaunt woorth which laboureth euery day? Therfore *Paul* is ſo earneſt with *Philemon* to make much of *Oneſimus* his ſeruāt, that he deſireth *Philemon* to receiue him as he would him ſelfe. Therfore becauſe cruell and greedy maſters ſhould not vſe them to hardly, God remēbred thē in his creation, & made euery week one day of reſt, wherein they ſhould be as free as their maſters, ſo God pittieth the poore labourer frō heauen, & euerie Saboth lookes downe vpō him frō heauen, as if he ſhould ſay, one day thy labours ſhal haue and end, and thou ſhalt reſt for euer as thou reſted this day.

Luke.10.7.

Phil.17.

Gen.2.3.

By this we ſee, as *Dauid* did limit *Ioab* that he ſhould not kill *Abſalon*, ſo God hath boūd maſters, that they ſhould not oppreſſe their ſeruāts. Shal God reſpect thine more than thou? Art thou made

2.Sam.18.5.

fresher to thy labour by a little rest, and is not thy seruant made strōger by rest, to labour for thee? How many beasts & sheepe did *Laban* lose, onely for hardly intreating of a good seruant? Therfore that is the way to lose, but not to thriue. He which counteth his seruant a slaue, is in an errour, for there is differēce betweene beleeuing seruants, and infidell seruaunts: the Infidels were made slaues to the *Iewes*, becausе God hated them, and would humble them, but their brethren did serue them like helpers, which should be trained by them.

Gen. 31.9.

It is not a base nor a vile thing to be called a seruant, for our Lord is called a seruaunt, which teacheth Christians to vse their seruants well for Christes sake, seeing they are seruaunts to, & haue one master Christ. As *Dauid* speketh of mā, saying. *Thou hast made him a little lower then the Angels*, so I may say of seruants, that God hath made them a little lower than childrē, not children, but the next to children, as one would say inferiour children, or sonnes in law: and therefore the housholder is called *Pater familias*, which

Esay. 42.1.
Math. 12.18.
Psal. 8.6.

which signifieth a father of his familie, becauſe he ſhould haue a fatherly care ouer his ſeruãts, as if they were his childrẽ, & not vſe thẽ onely for their labour like beaſts. Beſide the name of a ſeruant doth not ſignifie ſuffering, but doing; therfore maſters muſt not exerciſe their hands vpon them, but ſet their hands to worke, & yet as God laith no more vpõ his ſeruants thẽ he makes them able to beare; ſo men ſhould lay no more vpon their ſeruãts, thẽ they are able to beare. For a good man (ſayth *Salomon*) will be mercifull to his beaſt, and therefore he will be more mercifull to his brother. 1. Cor. 12. 13. Prou. 12. 10.

That mã is not worthy to be ſerued which cannot afforde, that his ſeruaunts ſhould ſerue God as well as himſelfe. Giue vnto God that which is Gods, & thẽ thou mayſt take that which is thine. *He that careth not for his familie* (ſayth *Paule*) *is worſe then an infidell*: becauſe infidels care for their familie. But as *Agur* prayeth, *Giue me not to much nor to little, but feede me with foode cõuenient*. So their care ſhould uot be to much nor to litle, but conuenient, or elſe they are worſe 1. Tim. 5. 8. Prou. 30. 8.

then

then infidels to, becauſe couetouſnes is
Epheſ.5.5. called *Idolatrie*, which is worſe then infidelitie: for it is leſſe rebelliō, not to honour the king, than to ſet vp another king againſt him, as the Idolaters do againſt the king of heauen.

Next vnto ſeruants inſtruction & labours, muſt be cōſidered their correctiEpheſ.6.4. ons. As *Paule* ſaith, *Fathers prouoke not your children to wrath*: So may I ſay, Maſters prouoke not your ſeruauntes to wrath, that is, vſe ſuch reproſes, & ſuch corrections, that you do not prouoke them, but moue them, that you do not exaſperate thē. but win them, for reuyling words and vnreaſonable fiercenes doth more hurt thā good. And therfore the law of God did charge the maſter, that he ſhould not inflict aboue forty
Deut.25.2. ſtripes vpon his ſeruant, leaſt he ſhould ſeeme deſpiſed in his eyes. For while a child, or ſcholler, or ſeruāt doth thinke that he is reproued for loue, or beaten with reaſon, it makes him thinke of his fault & is aſhamed: but whē he ſeeth that he is rebuked with curſes, & beatē with ſtaues, as though they were hated like

a

a dogge, his hart is hardned against the man which correcteth him, & the fault for the which he is corrected, and after he becommeth desperate, like a horse which turneth vpō the striker: & therfore thinke that God euen then chides you whēsoeuer you chide in such rage. For though there be a fault, yet some things must be winckt at, and some things forgiuen, & some things punished with a look; for he which takes the forfeit of euerie offence shal neuer rest, but vexe himself more thā his seruant.

Further, I haue heard experience say, that in these punishmēts it is most meet and acceptable to the offender, that the man should correct his men, & the woman her maids: for a mans nature scorneth to be beatē of a woman, & a maids nature is corrupted with the stripes of a man. Therefore we reade, that *Abrahā* would not meddle with his maide, but committed her to his wife, and said: *Do with her as it pleaseth thee.* As if he shold say, it belongeth not to me but to thee.

The Master must correct his men, and the Mistres her maides,

Gen. 16. 6.

Lastly, we put the duety toward children, because they come last to their

Their duties toward their children.

hands. In Latin children are called *Pignora*, that is pledges, as if I should say, a pledge of the husbāds loue to the wife, & a pledge of the wiues loue toward the husband: for there is nothing which doth so knit loue betweene the man & the wife, as the fruite of the wombe.

Gen. 28. 31. Therfore when *Leah* began to cōceiue, she said, now my husband wil loue me, as though the husbād did loue for children. If a woman haue many defects (as *Leah* had) yet this is the mēds which she makes her husband, to bring him children, which is the right wedding Ring that sealeth & maketh vp the marriage. Whē their father & mother fal out, they pert vp betweene thē like little mediators, and with many pretie sports make truce when other dare not speak to thē. Therefore now let vs consider what these little ones may challenge of their parents, which stād thē in stead of Lawiers. Before we teach parēts to loue their children, they had need be taught not to loue thē too much, for *Dauids* darling, was *Dauids* traitor, & this is the māner of God, when a man begins to set anie thing

thing in Gods roome, & loue it aboue him which gaue it, either to take away it, or to take away him, before he prouoke him too much. Therfore if parēts would haue their childrē liue, they muſt take heed to loue thē too much: for the giuer is offended when the gift is more eſteemed then he. The firſt dutie is the mothers, that is, to nurſe her child at her own breaſts, as *Sara* did *Iſaack*, & therfore *Eſay* ioyneth the nurſes name and the mothers name both in one, and calleth thē *Nurſing mothers*: ſhewing that mothers ſhould be the Nurſes. So when God choſe a nurſe for *Moſes*, he led the handmaid of *Pharaohs* daughter to his mother, as though god wold haue none to nurſe him but his mother. After, whē the ſonne of God was borne, his father thought none fit to be his nurſe but the virgin his mother. The foūtaines of the earth are made to giue water, and the breſts of womē are made to giue ſucke. Euery beaſt, & euery foule, is bred of the ſame that did beare it, only womē loue to be mothers, but not nurſes. Therfore if their children proue vnnaturall, they

Mothers ſhould nurſe their children. *Gen.21.7.*

Exod.2.8.

Matth.2.14.

may say, thou followest thy mother, for she was vnnaturall first in locking vp her breasts from thee, & cõmitting thee forth like a Cuckowe to be hatched in the Sparrows nest. Hereof it comes that we say, *he sucke euill from the dug*, that is, as the nurse is affected in her body or in her mind, commõly the child draweth the like infirmitie from her, as the egg of a Henare altered vnder the Hawke, yet they which haue no milke, can giue no milke; but whose breastes haue this perpetuall drought? Forsooth it is like the Gowte, no beggers may haue it, but Citizens or gentlewomen. In the 9. of *Hosea*, dry brests are named for a curse, what lamentable hap haue Gentlewomen to light vpon this curse more than other? sure if their brests be dry as they say, they should fast and pray together that this curse might be remoued from them.

Prou. 22. 6. How childrẽ shoulde bee brought vp.

The next dutie is, *Catechize a childe in his youth, and he will remember it when he is old.* This is the right blessing which fathers and mothers giue to their children, whẽ they cause God to blesse thẽ to.

to. The wrōg mother cared not though the child were deuided, but the right mother would not haue it deuided: so wicked Parents care not though their children be deſtroyed, but godly parēts would not haue them deſtroyed but ſaued, that whē they haue dwelt togither in earth, they may dwel togither in heuen. As the Midwife frameth the body when it is young and tender, ſo the parents muſt frame the mind while it is greene & flexible, for youth is the ſeed time of vertue. They which are called fathers, are called by the name of God, to warne them that they are in ſtead of God to their children, which teacheth al his ſonnes. What example haue children but their parentes? And ſure the prouidence of God doth eaſe their charge more then they are aware; for a child will learne better of his father thē of any other. And therefore we read of no Schoolemaſters in the Scripture but the Parents: for whē Chriſt ſaith to the *Iewes, If ye be the ſonnes of Abraham, ye wil do the works of your father Abraham,* he ſheweth that ſonnes vſe to walke in

1. Reg. 3. 26.

Luk. 11. 2.

Except of Kings ſons.

Iohn. 8. 38.

their fathers steppes, whether they be good or bad. It is a meruailous delight to the father and mother, when people say that their children are like thē: but if they be like them in goodnes, it is a great delight to other as to the parents: or else we say that they are so like, that they are worse for it. Well doth *Dauid* call children *arrowes*, for if they be well bred, they shoote at their parents enmies, & if they be euil bred they shoote at their Parents. Therfore many fathers want a staffe to stay them in their age, because they prepared none before, like old *Eli* which was corrected himselfe for not correcting his sonnes. Are not childrē called the fruit of their parents? Therefore as a good tree is knowne by bringing forth good fruite, so parentes should shew their goodnes in the good education of their children which are their fruit. For this cause the *Iewes* were wont to name their children so when they were borne, that euer after, if they did but thinke vpon their names, they would put thē in mind of that religiō which they should professe, for they

Psal. 127.4.

1. *Sam.* 2.29.

Psal. 132.11. *Mat.* 12.33.

1. *Sam.* 1.20. 2. *Sam.* 12.24.

did

did signifie som thing that they should learne.

An admonition to such as call their childrē at all aduentures, sometimes by the name of dogs euē as they proue after. In the 1. *King.* 2. 2. we haue *Dauid* instructing his sonnes. In *Gene.* 39. *Iacob* correcting his sonnes: and in *Iob* 1. *Iob* praying for his sonnes. These 3. put together, instructing, correcting, & praying, make good childrē & happy parēts. Three exāples of good Parents.

Once Christ tooke a child, & set him in the midst of his disciples, & said, *He which will receiue the kingdome of heauē, must receiue it as a little child.* Shewing that our childrē should be so innocēt, so hūble, & voide of euill, that they may be takē for exāples of the childrē of God. Therfore in *Psal.* 127. 4. children are called *the heritage of the Lord*, to shew that they should be trained, as though they were not mens children but Gods, that they may haue Gods heritage after. Thus if you doe, your seruants shall be Gods seruants, and your children shall be Gods children, and your house shall be Gods house, like a litle Church, whē *Luke.* 18. 17. *Col.* 4. 15. *Phil.* 1. 2.

others are like a den of theeues.

The name of Stepmother expoũded, & their duetie.

Now I speake to one which is a mother so soone as she is married: therfore peraduenture you looke that I should shew the duetie of step-mothers. Their name doth shew thẽ their dutie to; for a stepmother doth signifie a stedmother, that is, one mother dieth, & another cõmeth in her stead: therefore that your loue may settle to those little ones as it ought, you must remẽber that you are their sted-mother, that is, in sted of their mother, & therfore to loue thẽ & tẽder thẽ, & cherish them as their mother did. She must not looke vpõ thẽ like *Rebeboã*, who told his people that he would be worse vnto thẽ thẽ his predecessor, for thẽ they wil turne frõ her, as his subiectes did frõ him: but she must come to them as *Dauid* came to the people after *Sauls* death, & said, *Though your master Saul be dead, yet I wil raigne ouer you*: so she must say to them, though your mother be dead, yet I wil be a mother so the childrẽ wil loue her as much as their father. Further, these childrẽ are orphanes, & therefore you must not onely regard them

2. Sam. 2. 7.

them as children, but as orphane children. Now, God requireth a greater care ouer widowes and orphanes, than ouer any other women or children. *Ierem.22.3. Deut.14.17. & 24.17. & 2.6.12.*

Lastly, you must remēber that saying, *As you measure vnto other, so it shall be measured to you again.* That is, as you intreate these children, so another may come after & intreate your childrē; for he which hath taken away the first mother, & sent you, can take away the secōd mother & send a third, which shall not be like a stedmother to yours, vnles you be like a sted-mother to these. *Mat.7.2.*

If these duties be performed in marriage, thē I neede not speake of diuorcement, which is the rod of marriage, and diuideth them which were one flesh, as if the body & soule were parted a sunder. But because all performe not their wedlocke vowes, therfore he which appointed Marriage, hath appointed diuorcement, as it were taking our priuiledge frō vs when we abuse it. As God hath ordained remedies for euery disease, so he hath ordained a remedie for the disease of marriage. The disease of *Mat.18.9.*

Diuorcemēt the Phisicke of Marriage.

marriage is adulterie, and the medicine hereof is diuorcemēt. *Moses* licēced the to depart for hardneſſe of heart, but Chriſt licenceth them to depart for no cauſe but adulterie. If they might be ſeperated for diſcord, ſome would make a cōmodity of ſtrife, but now they are not beſt to be contentious, for this law will hold their noſes together, til wearineſſe make thē leaue ſtrugling, like two ſpaniels which are coupled in a chaine, at laſt they learne to go together, becauſe they may not go a ſunder. As nothing might part friends, *But if thine eye offend thee pull it out*, that is, if thy friend be a tempter: ſo nothing may diſſolue marriage but fornicatiō, which is the breach of marriage: for marriage is ordained to auoide fornicatiō, & therefore if the cōdition be broken, the obligatiō is voyd. And beſide, ſo long as all her childrē are his children, ſhe muſt needs be his wife, becauſe the father & mother are mā & wife: but when her children are not his children, ſhe ſeemes no more to be his wife but the others, whoſe children ſhe beares, & therfore to be diuorced from him,

Mat.19.8. Why Chriſt would haue no diuorcement but for fornication.

Mat.5.32. *Mat.19.9.* 1.*Cor.7.10.*

him. In all the old Testament, we reade of no diuorce betweene any, which sheweth that they liued chaster then we: yet no doubt this law was better executed amōgst them then amongst vs. Such a care God hath had in all ages and callings, to prouide for thē which liue honestlie: for diuorcement is not instituted for the carnall, but for the chast, least they should be tied to a plague while they liue. As for the adulterer, and adultresse, he hath assigned death to cut them off, least their breath should infect others. Thus he which made marriage, did not make it vnseperable, for then marriage were a seruitude. But as Christ saith of the Saboth, *The Saboth was made for man*, that is, for the benefit of mā, and not for the hinderance of man, so marriage was made for man, that is, for the honour of man, and not for the dishonour of man: but if mariage should turne to fornication, and when it is turned to fornicatiō, there might be no seperation, then marriage were not for the honour of man, but for the trouble, and griefe, and dishonour of man. Therfore now ye haue heard how diuorcement is appointed for a remedie of

Note.

Leu. 20. 10

Mar. 2. 27.

Leu. 20. 10.

fornication, if any be ashamed of this Pha-
fick, let thē be more ashamed of the disease.

Cōclusiō. Because I haue spokē more then you can
remember, if you aske me what is most
needfull to beare away? In my opiniō there
is one saying of *Paule*, which is the profi-
A sentēce for the married to thinke vpon. tablest sentence in all the Scripture, for man
& wife to meditate oftē & examine whe-
ther they finde it in thēselues as they do
in other, least their marriage turne to sin,
which should further thē in godlinesse. In
1. *Cor.* 7. 32. the 1. *Cor.* 7. 32. it is said, *The vnmaried man*
careth for the things of the Lord how he may
please the Lord, but he that is married careth
for the things of the world, how he may please
his wife. Likewise, *The vnmarried woman*
careth for the things of the Lord how she may
be holy, but she that is married, careth for the
things of the world how she may please her
husband. As though their pleasing of God
were turned all to pleasing one another, &
their carnall loue had eaten their spiritual
Gen. 41. 4. loue, as the leane kine deoureth the fat.
Therfore it followeth in the next words.
Vers. 34. *This I speake for your cōmodity*: As though
there were great cōmoditie in remēbring
this watch-word. All mē haue not the sec-

ling

ing of Gods word, or elſe ſuch a ſentence might be an anchor to all which are married, to ſtay thē, when any tēptatiō goeth about this chaunge, which *Paule* feared, euen in them which feared God before. If thou haue read all this booke, and art neuer the better, yet catch this flower before thou go out of the garden, and peraduenture the ſent thereof will bring thee backe to ſmell the reſt.

As the corps of *Hazaell* made the paſſengers to ſtand, ſo I placed this ſentence in the doore of thy paſſage, to make thee ſtand and cōſider what thou doeſt before thou marrieſt. For this is the ſcope and operation of it, to call the minde to a ſolemne meditation, and warne him to liue in marriage as in a temptation, which is like to make him worſe then he was, as the marriage of *Iehoram* did, if he vſe not *Iobs* preſeruatiue to be iealous ouer all his life. The allurements of beautie, the troubles about riches, the charges of children, the loſſes by ſeruaunts, the vnquietneſſe of neighbours, crie vnto him that he is entered into the hardeſt vocation of all other: and therefore they which haue but

1. *Sam.* 1. 23.

2. *Chr.* 21. 6. *Iob.* 9. 28.

nine yeares Prentiſhip to make them good Mercers or Drapers, haue nineteen yeares before marriage, to learne to be good husbands and wiues, as though it were a trade of nothing but myſteries, and had need of double time ouer all the reſt. Therefore ſo often as you thinke vpon this ſaying, thinke whether you be examples of it, & it wil wakē you, & chide you, and leade you
Gen. 24. 40. a ſtraight path, like the Angell which led the ſeruant of *Abraham*.

Thus haue I chalked the way, to prepare you vnto Marriage, as the *Leuites* prepared their brethren to the Paſſe-ouer
2. Chro. 35. 6. *Remember that this day ye are made one*, and therfore muſt haue but one will. And now the Lord Ieſus in whom ye are contracted, knit your hearts together, that
1. Sam. 18. 1. ye may loue one another like *Dauid* and *Ionathan*, and go before you in this life
Mat. 2. 9. like the ſtarre which went before the *Gentiles*, that ye may begin, and proceede, and end in his glorie. To whom be all glorie for euer.

Amen.

FINIS.

A TREATISE OF THE LORDS Supper, in two Sermons.

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To the Reader.

IN the first sermon the aduersarie is confuted.
In the second sermon the Communicants are prepared.

In both are many obseruations, and the words of the text expounded.

Now labor for thy selfe as I haue labored for thee, I would haue thee profit somewhat more by this booke, because it hath weakened me more then all the rest. Farwell.

A Treatise of the Lords Supper; in two Sermons.

The first Sermon.

1. Cor. 11. 23. 24.

The Lord Iesus in the night that he was betrayed, tooke bread:
And when he had giuen thanks, he brake it, and said, Take, eate: this is my bodie, which is broken for you: this do yee in remembrance of me.

THE Word and the Sacraments are the two breasts wherewith our mother doth nurse vs. Seeing euerie one receiueth, and w vnderstand what they receiue; I ought it the necessariest doctrine to ach of the Sacramēt; which is a wit- of Gods promises, a remembrāce of rists death, & a seale of our adoptiō; The two breasts of the Church.

therfore Christ hath not instituted th
Sacrament for a fashion in his Churc
to touch, and feele, and see, as we ga
vpon pictures in the windowes; b
Matth.9.20. as the woman which had the bloud
issue, touching the hemme of Christ
garmēt, drew vertue from Christ him
selfe becawse she beleeued: So Chr
would that we touching these signe
should draw vertue from himself, th
is, all the graces which these signes r
2.Chro.35.6. present. Therefore as the *Leuits* vnd
the Law, were bound to prepare the
brethren before they came to the Pas
ouer; so preachers of the Gospel shou
prepare their brethrē before they co
to the Supper of the Lord. For whi
purpose I haue chosen this place to e
Corinthians, which is the cleerest & f
lest declaration of this Sacrament in
the scripture.

The Lord Iesus in the night, &c.

The diuision The summe of all these words is, t
institution, and vse of the Lords Sup
per. First *Paul* sheweth the author
it, *The Lord Iesus*; then the time wh

it was instituted, *in the night that he was betrayed*; then the manner how he did institute it, *he tooke bread, and when he had giuen thankes, he brake it, and gaue vnto his Disciples, &c.* then the end why he did institute it, *for a remembrance of his death.*

Touching the author, he which is signified by it, was the author of it. *The Lord Iesus* hath bid vs to supper, *I am not worthy* (saith *Iohn*) *to loose his shoe*; so we are not worthy to waite at his trencher, and yet he wil haue vs sit at his table. To him belongeth the power to ordaine Sacraments in his Church, because he fulfilled the Sacraments of the Law. When Christ came the Passeouer ceased, because he is our Passeouer, that is, the Lamb by whose bloud we are saued. When Christ came, Circumcision ceased, because he is our Circumcision, that is, the purifier and clenser of our sinnes. Now these two sacraments are fulfilled, he hath appointed two other Sacraments for them: in steed of the paschall Lambe, which the *Iewes* did

The Author.

Iohn. 1. 27.

None but Christ may ordaine Sacraments.

Iohn. 1. 29.

Reuel. 7. 14.

Iohn.1.29. eate, he hath giuen vs another Lamb to eate, which *Iohn* calleth the *Lambe of God*, that is himselfe, vpon whom all do feede; whosoeuer do receiue this Sacrament with an assured faith that Christ died to possesse them of life. The breaking of the bread, doth signifie the wounding of his bodie: the powring of the wine doth signifie the shedding of his blood. The eating of the bread and drinking of the wine, doth signifie that his flesh and bloud doe nourish vs life eternal, as the bread and wine do nourish the life present.

Gen.17.10. In steed of Circumcision, which began at *Abrahã*, he hath ordained Baptisme, which began at *Iohn*, a more liuely representation of the true circumcision of the hart, because it representeth vnto vs the bloud of Christ which washeth our soules, as the water in Baptisme washeth our bodies.

Who was therefore called Iohn the Baptist. *Matth.3.1. Reuel.1.5. Reuel.22.14.*

Time.

Verse.23. Touching the time: *In the night* (saith *Paul*) therefore this Sacrament is called *The Lords Supper*, because it was instituted at night when they vsed to sup-

But what night? *euen that night* (ſaith *Paul*) *when he was betrayed:* that night which he ſhould haue curſed, as *Iob* did the day of his birth, if he had ſuffred againſt his will: that night when hee ſhould haue thought to deſtroy men, as men conſpired to deſtroy him, *that night* (ſaith *Paul*) this Sacrament of grace, and peace, and life began. *Euen that night when we betrayed him.* Manie nights did he ſpend in watching, and praying for vs; & is there a night now for vs to kill & betray him? That was a darke night, when men went about to put out the ſonne which brought them light. Who can but wonder, to ſee how Chriſt, & they for whom Chriſt came, were occupied at one time? when they deuiſed miſchief againſt him, & ſought all meanes to deſtroy him, then he conſulted how to ſaue them, and inſtituted the ſame night this bleſſed Sacrament, to conuay all his graces and bleſſings vnto them, *Euen that night when they betrayed him.* *Iob.3.3.*

The reaſon why this actiō was defer-

Why this sacrament was instituted at night.

red vntill night, is, because that was the time appointed by the Law to eate the Passeouer, which was like a predecessor of this Sacrament. The reason why he deferred vntill his last night, was, because the Passeouer could not be ended, before the fulnesse of time, and the true Paschal Lambe were come to be slaine in stead of the other. Therefore how fitlie did Christ ende the Passeouer, which was a signe of his suffering, so presently before his suffering? And beside, how sweetly did he confirme his disciples faith, when as they should see that the next day performed before their eyes, which ouernight both in the Passeouer, and in the Sacrament was so liuely resembled vnto them? If any from this do gather, that we ought to eate the Lords supper at night as Christ did, he must vnderstand that we haue not the same cause to do so which Christ had, because of the Passeouer. And therefore the Church which hath discretion of times and places, hath altered both the time and the place, vsing the

Why it was deferred till his last night

Why we receiue not the Lords supper at night.

temples

temples in ſtead of the chamber, and the morning in ſtead of the euening: for indifferent things are ruled by order & decencie.

Touching the maner, *He tooke bread, and when he had giuen thankes, he brake it, and gaue it vnto them.* He would not eate it, nor breake it, before he had giuē thankes to God. What neede he which was God, giue thankes to God, but to ſhew vs what we ſhould doe, when we eate our ſelues? *In all things giue thankes* (ſaith *Paul*) whereby we declare, that all things come from God: but the wicked beleeue eaſier that God doth take, than that he doth giue, and therefore they neuer pray heartily vnto him for any thing, nor feelinglie thanke him for it. For which the Lord complaineth, ſaying: *I haue loued you, yet ye ſay, wherein haſt thou loued vs?* Shewing, that we are worſe than the Oxe, which knoweth his feeder. And if we acknowledge all things from God, yet we do like *Lot*, Is it not a little one (ſaith he) when he craued to go vnto *Zoar*, as though it were

Verſ. 23. 24.

1. *Theſ.* 5. 18.

Note.

Mala. 1. 2.

Eſay. 1. 3.

Gene. 19. 20.

not much which he asked: so we mince and extenuate the giftes of God, before we receiue them and after; like them which haue a grace for dinner, and none for breakfast, as though they had their dinners from God, and breakfastes of their owne. Our exãple did not so: Although it was but bread which he receiued, yet he was more thãkfull for bread, than many which burie the fowles, and fishes, and beasts, in their belly: for if a coũt of all were kept, for one that prayeth, *Giue vs this day our dayly bread.* a hundred take their bread, and meate, & sleepe to, which neuer pray for it.

Luke. 11. 3.

After he had giuen thankes, he brake it, and gaue vnto them, and sayd, Take, eate: for when he had giuen thankes to God, then it was sanctified, and blessed, and lawfull to eate. So when thou seruest God, then it is lawfull for thee to vse Gods blessings, then thou mayst eate and drinke as Christ did, but not before, for these things were created to serue them which serue God; if thou doest not serue him for them, thou

Note.

thou encrocheſt vpon Gods bleſſings, and ſtealeſt his creatures, which are no more thine, than thou art his, for the good God created all things for good men, as the deuils poſſeſſions are reſerued for euill men.

Therfore as Chriſt would not breake the bread, before he had giuen thankes to the founder; ſo know, that there is ſome thing to be done before thou receiue any benefite of God, and preſume not to vſe his creatures with more libertie than his Sonne did, which did not eate without giuing thankes, nor riſe againe without ſinging of a Pſalme. *Mat.26.30.*

It followeth, *This is my body.* Here is the fruite of his thāks before, he prayed that the bread and wine might be bleſſed, & they were bleſſed. As *Iſaaks* bleſſing ſhewed it ſelfe vpō *Iaakob* whō he bleſſed; ſo Chriſtes bleſſing appeared ſtraight vpō theſe myſteries: for it could not be ſayd before, *This is my body*, becauſe it was meere bread; but now it may be called his body, becauſe his bleſſing hath infuſed that vertue into it, *Gene.27.*

that it doth not onlie represent his bodie, but conuey his bodie, and himselfe vnto vs. The efficacie of this blessing is in this Sacramēt euer since, sanctifying it vnto vs as well as it did to the Apo-
Luke.22.32. stles, euen as Christs prayer stayed *Peters* faith after Christ was dead.

Now ye haue heard the meaning of these wordes, *He tooke bread, and blessed it, and brake it, and gaue it:* you shall see with what a mysticall resemblance they vnite Christ and vs. First, as Christ in
Heb.2.16. the Supper tooke bread to feede vs: so in his birth he tooke our flesh to saue vs. Secondlie as Christ when he had taken the bread, blessed the bread to make it a spirituall foode: So Christ, when he had taken our flesh, powred forth most rich & precious graces into it, to make
Iohn.17.19. it food of life vnto vs. Thirdly, as Christ when he had blessed the bread, brake the bread: so Christ when he had filled his bodie with most precious graces, brake it vp like a rich treasure house, his hands by the nayles, his backe by the stripes,
1.Pet.2.24. his head by the thornes, his side by the

speare,

ſpeare; that out of euery hole a riuer of grace and goodnes might iſſue & flow forth vnto vs. Laſtly, as Chriſt gaue the bread when he had broken it: ſo Chriſt by a liuely faith cõmunicateth his bodie after he hath crucified it. Hereby we are taught, that when we ſee the Miniſter take the bread to feede vs, we muſt conceaue that Chriſt being God from euerlaſting tooke our fleſh to ſaue vs. When we ſee the Miniſter bleſſe the bread to a holy vſe, we muſt conceaue that Chriſt by vniting the Godhead vnto it, ſanctified his fleſh for the work of our redemption. When we ſee the Miniſter breake the bread to ſuſtaine our bodies: we muſt conceaue that Chriſt in his death brake his body to refreſh our ſoules. When we ſee the Miniſter giue the bread to our hãds, we muſt conceaue that Chriſt as truly offereth himſelf to our faith to be receiued of vs. *Epheſ. 3. 17.*

Becauſe vpon theſe wordes the Papiſts ground their Tranſubſtantiation, that is, that the bread is changed into Chriſts fleſh, and the wine is turned in-

to Christes bloud, whereby we eate the same bodie which died vpon the crosse, & drinke the same bloud which issued out of his side; that you may see the blindnes of this popish dreame, I would haue you but marke euery word of this Scripture how they make against Trā-substantiation, that you may see them slaine like *Goliah* with their owne sword. Euē as god made *Caiphas* speake against himself; so the Scriptures which heretickes alleage, do make against thē selues, like the *Baalites* which wounded their owne flesh. I may liken their allegations to Sathans, when he tempted Christ in the Wilderneſſe, he alledged but one sentence of Scripture for himselfe, and that Psalme out of which he borrowed it, makes so plaine against him, that he was fayne to picke here a word, & there a word, & leaue out that which wēt before, & skip in the middest and omit that which came after, or else he had marred his cause. The Scripture is so holy & pure, & true, that no word, nor sillable therof cā make for the deuil,

1. *Sam.* 17. 51. *Iohn.* 18. 14.

2. *King.* 18. 28.

Heretickes alledge scripture like the deuill.

Matth. 4. 4. *Psal* 91. 11.

or

or for ſinners, or for heretickes: yet as the deuill alledged Scripture, though it made not for him, but againſt him; ſo doe the libertines, and Epicures, and heretickes, as though they had learned at his ſchoole. Now there is no ſentence of the Scripture, which the wiſer Papiſtes alledge boldlie for their Tranſubſtantiatiõ, but this, that Chriſt ſayd, *This is my bodie*, by which they may proue as well that Chriſt is a doore, becauſe he ſayth, *I am the doore:* or a vine, becauſe he ſaith, *I am a Vine*; for his ſayings are like. Figuratiue ſpeaches muſt not be cõſtrued litterally, but this is heretickes faſhiõn. If you marke, you ſhal ſee throughout, that all the teſtimonies which the Papiſts alledge for their hereſies, are either tropes, or figures, or allegories, or parables, or alluſions, or darke ſpeaches; which when they preſume to expounde allegoricallie, or litterallie, without cõference of other Scriptures, then they wander, and ſtray from the marke, or elſe it is impoſſible that the truth ſhuld maintaine error, that is, that

Matth.26.26.

Iohn.10.7.9.

Iohn.15.1.

Note.

the Scripture ſhould ſpeake for hereſie, if it were not peruerted: therfore we
Gen. 3. 3. ſee that *Eue* neuer erred, vntill ſhe corrupted the text.

Now we will enter the liſts with our aduerſaries, & ſee whether theſe words
Arguments againſt Popiſh Trāſubſtantiation. do prooue that the bread and wine are turned into Chriſtes bodie. *Paule* ſaith, *Ieſus tooke bread* well thē, yet it is bread
1. when he had taken it, then he bleſſed it, what did he bleſſe? the bread which he tooke; well then, yet it is bread: when he had bleſſed it, then he brake it, what did he breake? the bread which he bleſſed; well then, yet it is bread; when he had brokē it, then he gaue it; what did he giue? the bread which he brake, well then, yet it is bread: when he had giuen it, they did eate it; what did they eate? the bread which he gaue them; well thē, yet it is bread: when they did eate it, thē he ſaid, *This is my body*: what did he call his bodie? the bread which they did eate; well then, yet it is bread. If it be bread all this while, when he did take it, and bleſſe it, and breake it, and giue it,

and

and they did eate it, when is it turned into his bodie? here they ſtand like the Sadduces, as mute as fiſhes. *Mat.* 22. 34

Now that ye may ſee that not we onelie ſay it is bread and wine after the conſecration; in the 27. Verſe Chriſt himſelfe doth call it bread and wine after he had giuē it, as he did before. And in *Marke* he ſaith, *I will drinke no more of the fruite of the vine.* Here Chriſt ſaith, that it was the fruite of Vine which he dranke, but his bloud is not the fruite of Vines, ~~but Wine~~; therfore wine was his drinke, and not bloud. *Mar.* 14. 25.

Beſide, if you would heare *Paule* expound Chriſt, he ſheweth, that all our Fathers had the ſame ſubſtāce of Chriſt in their Sacramentes, that we haue in ours, for he ſaith, *They all did eate the ſame ſpirituall meate, and all drinke the ſame ſpirituall drinke.* Straight he ſayth, *that this meate and this drinke was Chriſt.* Marke that he ſaith not onely, *They did eate the ſame meate* that we eate, but he ſaith, *that this meate was Chriſt*: and not onely ſo, but to ſhew that Chriſt is not 2. 1. Cor. 10. 4. Verſ. 3. 4 Verſ. 4.

a corporall meate, as the Papistes say: he saith, he is a spirituall meate, as we say; therfore you see that we do not eate him corporally, no more than our Fathers, but that as they did eate him spiritually, so do we; for spirituall meate must be eaten spiritually, as corporall meate is eaten corporally.

3. Agayne, for the signes to be turned into the thing signified by thē, is vtterly against the nature of a Sacrament, & makes it no Sacrament, becaufe there is no signe: for euery Sacrament doth cōsist of a signe, and a thing signified; the signe is euer an earthly thing, and that which it signifieth is a heauenly thing. This shall appeare in all examples, as

Gene.2.9. in *Paradise* there was a verie Tree for the signe, and Christ the thing signified

Gene.17.11. by it. In Circumcision there was a cutting off of the skin, and the cutting off of sinne. In the Passe-ouer there was a

Exod.12.3. Lambe, and Christ. In the Saboth there

Exod.23.11. was a day of rest, & eternall rest. In the

Heb.9.13. Sacrifices there was an offering of some beast, and the offering of Christ. In the San-

Sanctuarie there was the holy place, and heauen. In the Propitiatorie there was the goldē couering, & Christ our couer. In the Wilderneſſe there was a Rocke yeelding water, and Christ yeelding his bloud. In the Apparition there was a Doue, & the holy Ghoſt. In the Manna there was Bread, and Christ. In Baptiſme there is verie water which waſheth vs, and Christes bloud waſhing vs; ſo in the Supper of Christ there is very Bread & Wine for the ſigne, & the body and bloud of Christ for the thing ſignified, or elſe this Sacramēt is againſt the nature of all other Sacraments.

Exod.30. *Exod.25.24.* *Exod.17.16.* *Mat.3.16.* *Iohn.6.49.* *Iohn.1.33.* *1.Cor.11.19.*

Againe, there muſt be a proportion betweene the Paſſe ouer and the Lords Supper, becauſe this was figured by the other. Now, the *Iewes* had in their Paſſe-ouer, Bread, and Wine, and a Lambe; ſo Christ inſtituting his Supper, left bread and wine, and a Lambe, which name is giuen to himſelfe, becauſe he came like a Lambe, and died like a Lambe.

Exod.12. *Mat.26.26.* *Iohn.1.29.*

Agayne, if Christes verie bodie were offered in the Sacramēt, thē it were not 5.

a Sacrament, but a Sacrifice; which two differ as much as giuing, and taking: for in a Sacrifice we giue, & in a Sacrament we receiue, and therefore we say our Sacrifice, and Christes Sacrament.

6. Agayne, euerie Sacrifice was offered vpon an Altar. Now marke the wisedome of the holy Ghost, least we should take this for a Sacrifice, he neuer names Altar when he speakes of it, but, *The Table of the Lord*. Therefore it is no doubt but the deuill hath kept the name of Altar, that we might thinke it a Sacrifice.

Exod. 27.

7. Agayne, if the bread were Christes flesh, and the wine his bloud, as these two are separate one from the other; so Christes flesh should be separate from his bloud, but his bodie is not deuided, for then it were a dead body.

8. Agayne, that which remaineth doth nourish the bodie, and relish in the mouth as it did before, which could not be, but that it is the same foode which it was before.

9. Agayne, I would aske, whose are this

this whitenes, and hardnes, and roundneſſe, and coldneſſe? None of them ſay that it is the whiteneſſe, and hardneſſe, and roundneſſe, and coldnes of Chriſtes bodie: therefore it muſt needes be the whiteneſſe, and hardneſſe, and roundneſſe, and coldneſſe of the bread, or elſe qualities ſhould ſtand without ſubſtaces, which is, as if one ſhould tell you of a houſe without a foundation.

Agayne, as Chriſt dwelleth in vs, ſo he is eaten of vs, but he dwelleth in vs onely by faith. *Epheſ.* 3.17. Therefore he is eaten onely by faith. 10.

Agayne, none can be ſaued, without the communion of the body of Chriſt: but if all ſhould communicate with it corporally, then neither infants nor any of our Fathers, the Patriarkes or the Prophets ſhould be ſaued, becauſe they receiued it not ſo. 11.

Agayne, Chriſt ſayth not, *this wine*, but *this cup*, and therefore by their conduſion, not onely the wine ſhould be turned into bloud, but the cup to. 12.

Again, *Paul* ſaith, *They which receiue* 13.

vnworthilie, receiue their owne damnation. But if it were the flesh of Christ, they should rather receiue saluation than damnation, becaufe Christ fayth, *He that eateth my flesh and drinketh my blond hath life euer lasting.*

Iohn.6.54.

14. Agayne, if they would heare an Angell from heauen: when Christes bodie was glorified, an Angell faid to the women, *He is risen, and is not here,* as if he should fay, his body is but in one place at once, or elfe he might haue been there, though he was risen.

Mat.28.

15. Agayne, why doe they fay in receiuing this Sacrament euer fince the Primitiue Church, *Lift vp your hearts*, if they haue all in their mouthes? To end this controuerfie: Here we may fay as the Difciples faid to Christ, *Whither fhall we go from thee?* I meane we need not to goe to any other expofitor of Christ than Christ himfelfe. Therefore marke what he fayth: At firft when Christ faid, that he was the bread of life, & that all which would liue muft eate him, they murmured vntill he expoun-

Iohn.6.68.

Iohn.6.60.

ded

ded his words; and how did he expoūd his wordes? Thus, *He that commeth vnto me hath eaten, and he that beleeueth in me hath drunke.* After whē he instituted this Sacramēt, in like wordes, they murmured not, which they would as before, if he had not resolued thē before, that to eate his body, and to drinke his bloud, was nothing but to come to him, & beleeue in him. After he had sayd so, they murmured not, because they did see some reason in it. As it is plainlie sayd, *This is my body*; so it is plainlie said, *these wordes are spirite*: that is, they must be vnderstood spiritually, and not literally. But if it be flesh indeed, why do they not satisfie the simple people, how they may eate this flesh in Lent, when they forbid thē to eate any flesh, they must needes eate it doubtfully, and he which doubteth sayth *Iames*, receaueth nothing: therefore he which eateth the Masse receiueth nothing.

Iohn.6.35.

Iohn.6.63.

I did not alledge the Fathers in my Sermon, but if any suspend his assent, till they bring in their verdit, let him

heare thē make cōfessiō of their beleefe.

Aug. vpō the 3. Psalme. *Augustin* sayth, the Lord doubted not to say, *this is my body*, when he gaue onely a signe, or Sacrament of his body.

Tert. against *Marcion* the 4. booke. *Tertulian* saith, *this is my body*, that is, a signe of my body.

4. booke 4. ca. of Sacraments. *Ambrose* sayth, the bread and wine remayne still the same thing that they were.

In his first Dialogue. *Theodoret* saith, after the consecration, the mysticall signes do not cast off their own nature, but abide still in their first substance and forme.

Vpon the 15. of *Mat.* *Origene* sayth, the bread that is sanctified with the word of God, as touching the materiall substance thereof goeth into the bellie, and forth agayne like other meates.

Irene. 4. book cap. 34. against *Valētinus.* *Irenæus* saith, that it hath two things in it, one earthly, and the other heauenly.

Ad ob. Theod. Anathematis. 11. *Cyrill* saith, Our Sacraments auouch not the eating of a man.

1. booke of Epi. *Cyprian* sayth, the Lord calleth bread made of many graines, *his body*, & called wine made of many grapes, *his blond.*

Atha-

Athanasius saith, Christ made mention of his ascention into heauen, that he might withdraw his disciples from corporall and fleshly eating. In that Gospel whosoeuer speaketh a word, &c.

Chrysostome saith, God giueth vs things spirituall vnder things visible & naturall. And againe, being sanctified, it is deliuered from the name of bread, & is exalted to the name of the Lords bodie, although the nature of the bread still remaine. Hom. 60. to the people of *Antioch*. To *Cæsarius* the Monke.

And becauſe they beleeue that the Pope cannot erre, Pope *Gelasius* setteth to his hand, and saith with the rest, Neither the substance of the bread, nor nature of the wine cease to be, more thã they were before. Against *Eutiches* the Heretike.

Tell vs Papist, doe not these Fathers speake as plaine as we? Canst thou auouch Transubstantiation more flatly than they denie it? How had this heresie bene chased, if the diuel had hatched it in their time?

Thus the Scriptures on the one side, and the Fathers on the other side did so trouble three arch papists, *Biel*, *Tonstal*,

Vpō the Canon lect. 40. and *Fisher*, that *Gabriel Biel* saith, how the body of Christ is in the Sacrament, is not found in the canon of the Bybl.

1. book of the Sacr. pag. 46. *Tonstal* saith, It had bene better to leaue euerie man to his owne coniecture, as they were before the Councell of *Luterane*, than to bring in such a question.

Against the captiuitie of *Babylon* made by M. *Luther* *Fisher* saith, No man can proue by the words of the gospel, that any Priest in these dayes doth consecrate the very bodie and bloud of Christ.

Luk. 19. 22. Here is fulfilled, *Out of thine owne mouth I will condemne thee.* But we will not carry the matter so, because a iudge must haue two eares, therefore now let them speake. Because they cannot tell how the bread and wine should be turned into flesh and bloud, and yet appeare bread and wine still, they say it is a myracle: but how do they proue it? If they contēd it is a myracle, they must shew vs a signe, for euerie myracle may be seene, like all the myracles of *Moses* and Christ, and the Apostles: and therefore a myracle is called a signe, be-

The Papistes allegations for the reall presence.

Exo. 4. 8. & 21

becauſe it may be ſeene like a ſigne, and the word ſignifieth a wōder, as though we did ſee ſome thing to wonder. And the *Iewes* craning a myracle, ſaide, *Shewe vs a myracle*: as though they were taught to iudge of myracles by ſight. All which doth ſhew that a myracle may be ſeene, but here no myracle is ſeene. *Exod.9.*

Againe, a myracle (eſpecially in the time of the Goſpell) is an extraordinary thing, but they make this an ordinarie thing; for if the bread and wine be turned into fleſh and bloud, then myracles are as common as Sacramēts, and ſo becauſe they haue Maſſe euerie day, they ſhould worke myracles euery day. Laſtly, this ſeemeth ſtrange, that *Auguſtine*, whom they ſo much honor, gathered all the myracles which are written in the ſcripture, & yet amongſt all, ſpeakes not of this; therefore then it was counted no myracle: but *Paul* ſpeakes of *lying myracles*, and this is one of them. *2.Theſſ.2.9.*

If they ſay that Chriſt can turne Obiect.

Obiect. bread and wine into his bodie, & therefore he doth. Firſt they muſt proue that he will: for they can doe many things themſelues which they doe not, becauſe they will not: therefore it is an old anſwere, that from *Can* to *Will*, no argu-

Anſwere.

Mar. 1.40. ment followeth. The Leper did not ſay to Chriſt, If thou can, thou will; but, *if thou wilt thou canſt.*

But the queſtion which they think can not be anſwered, like their inuincible Nauies, is this. If the bread be not his bodie, why doth he call it his bodie?

Obiect.

Reſolue this knot & al is cleere. Marke then and we will looſe it as well as we cā: He ſaith, *This is my bodie*, as he ſaith after, *which is broken for you.* Why? his bodie was not broken before he ſuffered, how did he ſay then, *which is broken*, before it was broken? There is no ſenſe of it but this, the bread was broken, and ſignified that his body ſhould be broken. Now, as the breaking of the bread did ſignifie the breaking of his bodie, ſo the bread muſt needs ſignifie his bodie: but as his bodie was not broken

Anſwer.

ken indeed when the bread was broken, so the bread could not be his body indeed: for then his bodie should haue bene broken when the bread was broken: yet let them obiect what they can.

If (say they) the bread and wine be not changed into his bodie and blood, why doth he speak so darkly? he might haue spoken plainer. Obiect.

I answere, though this seeme darke to Papists, yet it was not darke to the Apostles, they vnderstood his meaning well enough, and all the rest for 1215. yeares after Christ, before Transubstantiation was spoken of. If the Apostles had not vnderstood his meaning, they would not sticke to aske him as their manner was, vntill they were acquainted with Christs phrase, whensoeuer they doubted vpon any of his speeches, they were wont to come vnto him and say, *master, what is the meaning?* but they were vsed to such phrases: for it was Christs manner to teach by similitudes, shewing one thing by another, which is the plainest manner of teaching, and Answer. Luk. 8. 9.

most vsed in holy Scripture, especially in the types and shadowes of this Sacrament. For example, Christ called
Mat.26.17. the Lamb the Passeouer, in place whereof this Sacrament succeeded, and therefore presently after they had eaten the Passeouer, Christ instituted this Sacrament to be vsed for it. Christ (I say) called the Lambe the Passeouer, and yet the Passeouer was this, an Angel passed ouer the houses of the *Israelites*, and
Exod.12.27. strooke the *Ægyptians*: this was not a Lambe, and yet because the Lamb was a signe of this Passeouer, as the bread & wine is of Christs body, therfore Christ called the Lambe the Passeouer, as he calleth the bread and wine his bodie.

Gen.17.13. Againe, Circumcision is called *the Couenant*, & yet Circumcision was nothing but the cutting away of a skin: but the Couenant is, *In Abrahams seede*
Gen.12.3. *all nations shall be blessed, I will be their God, and they shall be my people, I will defend and saue them, and they shall serue & worship me.* This is not Circumcision, & yet as though Circumcision were the

Couenant

Couenant it ſelfe, it is called the Couenant, becauſe it ſignified the Couenant, ſo bread and wine are called Chriſts bodie, becauſe they ſignifie Chriſts bodie.

Againe, Baptiſme is called *regeneration*, and yet baptiſme is a dipping of our bodies in water; but regeneration is the renewing of the minde, to the image wherein it was created: this is not Baptiſme, and yet as though Baptiſme were regeneration it ſelfe, it is called regeneration, becauſe it ſignified regeneration: ſo the bread and wine are called Chriſtes bodie, becauſe they ſignifie Chriſts bodie. *Tit.3.5.* *1.Cor.6.11.*

Againe, the Cup is called the new Teſtament, and yet the Cup is but a peece of mettall, filled with wine: but the new Teſtament is, *He which beleeueth in the Sonne, ſhall be ſaued*: this is not a Cup, and yet as though the Cup were the new Teſtament it ſelfe, it is called the new Teſtament, becauſe it ſignifieth the new Teſtament: ſo the bread & wine are called Chriſtes bodie, becauſe *Luk.22.20.* *Iohn.3.36.*

they signifie Christs body. They which knew that the Lambe is not the Passeouer, though Christ called it the Passeouer; that Circumcision is not the Couenant, though God called it the Couenant; that Baptisme is not regeneration, though it be called regeneration; that the Cup is not the new Testamẽt, though Christ called it the new Testament; could they not as well vnderstand, that the bread and wine were not Christs body, though Christ called thẽ his bodie? As they vnderstood these speeches, so they vnderstoode this speech; therfore they which say, that the bread and wine are Christes bodie, be-
Matth. 26. 26. cause Christ saith, *This is my bodie*: may as well say, that the Lambe is the Passeouer, because Christ calleth it the Passeouer, that Baptisme is regeneration, because *Paul* calleth it regeneration, that the Cup is the new Testament, because Christ calleth it the new Testament.

If euerie Sacrament was called by the thing which it signified, and yet neuer

ther any Sacrament was taken for the thing it selfe, what reason haue they to take this Sacrament for the thing it selfe, more than al the rest? It is the consent of all writers that a Sacrament is a signe, therefore not the thing signified: no more then the bush at the dore, is the wine in the seller. If I cal the Prince a Phœnix, the Vniuersitie a Fountain, the Court a Peacocke, the Citie a Sea, the Countrey an Eremite, why can the Papists vnderstand me, and not vnderstand Christ? What a darke and strange, and intricate, and incredible speech had this beene for them to vnderstand grosly, & literally? Would they think, that they did eate Christes body, when his bodie stoode before them, and he had told them before, that his bodie was like their bodie? Nay, this would haue required moe words, and made them come againe, with *Master, what is the meaning?* for they were not so instructed yet before the resurrection, to beleeue euerie thing without questioning, if it were contrarie to sense Luk. 9. 8.

and reason: but as they asked, who had giuen him any meate, when he said that he had meate, and they coulde see none: so they would haue asked, what meate is this which we see not? How can euerie one of vs eate his bodie, and yet he hath but one bodie, and that bodie is whole when we eate it? Loe, he standeth before vs and saith, that his bodie is like vnto ours, and yet he takes bread and breakes it, and giues it vnto vs to eate, and when we eate it, he saith *This is my bodie*: and yet his bodie standeth before vs still. If his bodie be like ours (as he saith) how can it be eaten and be there, for ours cannot? Thus they would haue questioned, if they had not beene vsed to such phrases: but as they could vnderstand him when he called himselfe a stone, and a rock, and a dore, and a window, and a Vine, so they could picke out his meaning, when he said that bread was his bodie: for he had told them before, that he was *the bread of eternall life*.

Iohn 4.33.

Luk. 24.39.

Iohn 16.5.

Now

Now the bread of eternall life is not eaten with teeth, for the bodie cannot eate spiritually, no more then the soule can eate corporally, and therefore he is such a bread as is eaten with faith, and so himselfe saith in the Gospel of *Iohn.* Marke this eating by faith, and all the strife is ended. Flesh and bloud indeed need not faith to chew them, for the teeth can chew thē well enough. Therfore if the bread and wine were the bodie of Christ, then we need not faith to eate it, but all which haue teeth might eate Christs bodie, yea the Mice might eate it as well as men, for they eate the same bread that we do, as well after it is consecrated, as before. *Iohn.6.35.*

If this be not enough to batter the ruines of this vpstart Heresie, I will come to interrogatories, and see whether they haue learned it by rote, or by reason. If they ground their Transubstantiation vppon these wordes of Christ, *This is my bodie*, which hee spake to his Disciples: I aske them, whether they receiue that bodie *Matth.26.26.*

Neither Christs mortal bodie, nor his immortal bodie, can be in the same.

which was mortall, or that bodie which is glorified; becauſe one of theſe bodies they muſt needs receiue, either his mortall bodie, or his glorified bodie. If they ſay, that it is his mortall bodie, the mortal bodie wil not profite them: for you ſee that mortall food is but for this mortall life, neither hath Chriſt a mortall bodie now to communicate vnto them, becauſe it is changed to an immortall bodie, therefore they cannot receiue the mortall bodie, becauſe Chriſt hath not a mortall bodie to giue them. If they ſay that they receiue his glorified bodie, then they muſt flie from this Text, for at that time Chriſt had no glorified bodie.

When this Sacrament was inſtituted, and Chriſt ſaid *This is my bodie*, his bodie was not glorified, becauſe the Sacrament was inſtituted before his death, and his bodie was glorified after his reſurrection. Therefore if they receiue the ſame bodie which the Apoſtles receiued, as they ſay they do, they cānot receiue a glorified body, becauſe

then

then Christ had not a glorified bodie to communicate vnto them. Thus the rocks and sands are of both sides them, they receiue a bodie neither mortall, nor immortall: if Christ hath any such bodie, iudge you. Here they stand like a foole, which cannot tell one his tale; *Nebucadnezar* dreamed a dreame and knew not what it meant. *Dan.4.15.*

Beside, I aske them to whome Christ spake when he said, *This is my bodie. Marke* saith, he *spake to them*, that is, to his Disciples: well then, if these wordes, *This is my bodie*, were not spoken to the signes, but to the persons, not to the bread and wine, but to the receiuers: as the words which follow, *Do this in remembrance of me*: if these wordes were not spoken to the bread and wine, then it is plaine that they doe not change the nature of the bread and wine. If the nature of them be not altered, then the substance remaineth, and then we receiue no other substance with them, because two substances cannot be in one place. *Mar.14.24.*

Christ spake not to the bread and wine, but to his disciples.

More in the Lords Supper than bread and wine.

What then, is there nothing in the Sacrament but bread and wine, like a hungrey nunscion? Nay we say not that the Sacrament is nothing but a bare signe, or that you receiue no more than you see: for Christ saith, that it is his bodie, and *Paul* saith, that it is the *Communion of Christs bodie and blood.* Therefore there is more in Sacramentall bread, than in common bread: though the nature be not changed, yet the vse is changed; it doth not onely nourish the body as it did before, but it bringeth a bread with it which nourisheth the soule: for as sure as we receiue bread, so sure we receiue Christ: not only the benefites of Christ, but Christ, although not in a Popish maner: yet we are so ioyned vnto him, as though we were but one body. As the spouse doth not marry with the lands & goods, but with the man himselfe, & being partaker of him, is made partaker of them: so the faithfull do not onely marry with Christes benefites, but with Christ himselfe, & being partakers of him, they are made

1. *Cor.* 10. 16.

A similitude

made partakers of his benefites: for Christ may not be diuided from his benefites, no more than the Sunne from his light. It is said, *the Father gaue vs his sonne*, and so the Sonne giueth vs him selfe. As the bread is a signe of his bodie: so the giuing of the bread is a signe of the giuing of his body. Thus he lyeth before vs like a Pellican which letteth her yong ones sucke her bloud: so that we may say, the Lord inuited vs to Supper, and he himselfe was our meate. But if you aske how this is? I must answere, it is a mysterie: but if I could tell it, it were no mysterie. Yet as it is said, when three men walked in the middest of the fornace, *One like the Sonne of God walked amongest them:* So, when the faithfull receiue the Bread and Wine, one like the Sonne of God seemeth to come vnto them, which fils them with peace and ioy, and grace, that they maruell what it was which they receiued, besides bread and wine. For example, thou makest a bargaine with thy neighbour for house or land, and receiuest in earnest

Rom. 8. 32.

Dan. 3. 25.

A similitude

a peece of gold, that which thou receiuest is but a peece of gold but now it is a signe of thy bargaine, & if thou keep not touch with him, happelie it will claspe thee for all that thou art worth; so that which thou receiuest is bread, but this bread is a signe of another matter, which passeth bread.

Another similitude.

Againe, thou hast an Obligation in thy hand, & I aske thee, what hast thou there? and thou saiest, I haue herean hundreth pounds: why (say I) there is nothing but paper, ynke, and waxe: oh but by this saiest thou, I will recouer an hundreth pounds, that is as good. So beloued, this is as good, that vnder these signes, you receiue the vertue of Christs body & bloud by faith, as if you did eate his bodie, and drinke his bloud indeede, which is horrible to thinke that any should deuour their god, thinking thereby to worship him: neuer any Heretike nor Idolater conceiued so grosly of their God, before the Papist. We reade of a people which did eate men, but neuer of any people which did eate

eate their God. Al the Apoſtles ſay, that it was needfull that Chriſt ſhould take our fleſh, but no Apoſtle ſaith, that it is needfull that we ſhould take Chriſts fleſh; for all the bleſſings of Chriſt are apprehended by faith, and nothing is fit to apprehēd him whom we ſee not but faith: and therfore one of their own pillars ſaid, *Beleeue, & thou haſt eaten.* Faith doth more in Religion than the mouth, or elſe we might ſay with the woman, *Bleſſed are the breſts which gaue thee ſucke*, and ſo none ſhould be bleſſed but *Mary*: but *Mary* was not bleſſed, becauſe Chriſt was in her bodie, but becauſe Chriſt was in her heart, and leaſt this ſhould ſeeme incredible vnto you, becauſe *Mary* is called bleſſed among women. When Chriſt heard the womā ſay, *Bleſſed are the breſts which gaue thee ſucke*, he replied vnto her, *Bleſſed are they which heare the word of God, and keepe it, theſe are my brethren, and ſiſters and mother* (ſayth Chriſt) as though the reſt were no kin to him in heauen, though they were kin in earth. Thus if Chriſt

Auguſtine.

Luke.11.27.

Luke.8.21.

were in thy body, & thou ſhouldeſt ſay as this woman, *Bleſſed is the bodie which hath thee in it*, nay would Chriſt ſay, *Bleſſed is the heart which hath me in it.* If *Mary* were no whit better for hauing Chriſt in her armes, nor for hauing him in her bodie, how much better art thou for hauing him in thy bellie, when thou canſt not ſee him? Muſt the Sunne needes come to vs, or elſe cannot his heate and light profite vs, nay, it doth vs more good, becauſe it is ſo farre off: ſo this Sunne is gone from vs, that he might giue more light vnto vs, which made him ſay, *It is good for you that I go frō you*; therfore away with this carnall eating of ſpiritual things. *Many daughters haue done vertuouſly, but thou* (ſaith *Salomon ſurpaſſeſt thē all.* So, many hereticks haue ſpokē abſurdly, but this ſurpaſſeth thē all, that Chriſt muſt be applied like Phiſicke, as though his bloud could not profit vs, vnles we did drinke it, and ſwallow it as a potion. Is this the Papiſtes vnion with Chriſt? Is this the manner whereby we are made one fleſh with

Note.

Iohn. 16. 7.

Prou. 31. 29.

with Christ, to eate his flesh? Nay, when he tooke our flesh vnto him, and was made man, then we were vnited to him in the flesh and not now. Christ tooke our flesh, we take not his flesh, but beleeue that he tooke ours, therfore if you would know whither Christes body be in the Sacrament, I say vnto you as Christ sayd vnto *Thomas*, touch, feele, and see. In visible things, God hath appointed our eyes to be iudges, for as the spirite discerneth spirituall obiectes, so sense discerneth of sensible obiectes. As Christ taught *Thomas* to iudge of his body, so may we, & so should they: therfore if you cānot see his body, nor feele his body, you may gather by Christs saying to *Thomas*, that he would not haue you beleeue that it is his bodie, for my body (saith Christ) may be seene, & felt. And thus Trāsubstātiatiō is foūd a lyer.

A way to know whither Christs body be in the Sacrament. *Iohn.20.27.*

Now if you aske me, why Christ calleth the signe by the name of the thing it selfe, I aske thee agayne. Mayst thou say when thou seest the picture of the Queene, this is the Queene, and when

Why Christ calleth the bread his bodie.

thou seest the picture of a Lyō, this is a Lyon: and may not Christ say when he seeth a thing like his bodie, *This is my bodie?*

I shewed you before, that euerie Sacrament is called by the name of the thing which it doth signifie, and therefore why should we stūble at this, more thā the rest? The reason why the signes haue the name of the things, is to strike a deeper reuerence in vs to receiue this Sacrament of Christ reuerentlie, sincerelie, and holilie, as if Christ were there present in bodie and bloud himselfe. And surelie, as he which defaceth the Queenes Seale, is cōuicted of contempt and treason to her owne person; so he which prophaneth these Seales of Christ, doth not worship Christ, but despise him, and that contempt shall be required of him, as if he had contemned Christ him selfe. This is the reason, why Christ calleth the signes of his bodie, his body, to make vs take this Sacrament reuerentlie, because we are apt to cōtēne it, as the *Iewes* did their Manna.

It

It followeth, *Do this in remembrance of me*, that is, these signes shal be a remēbraunce of my death: when you breake the bread you shal remember the woūding of my body; and when you drinke the wine, you shall remember the shedding of my bloud. If we must do this in remembraunce of Christs body, which was broken like the bread, it is an argument that his bodie is not there, becausse remembraunce is not of things present, but of things absent; we remember not, but we see that which is before vs. This might put the Papists in remembrance that Christ is not sacrificed now, when we do but remember his sacrifice: this is not Christes sacrifice, but a remembraunce of his sacrifice; he was sacrificed before, and now it is applied, least his sacrifice should be in vayne. This was done once reallie, when he offered himself vpō the Crosse, therfore that offering was called a sacrifice, becausse he was sacrificed indeed; but this offering is called a Sacrament, becausse it is but a signe of his sacrifice. If Christ in this

Vers. 24.

If Christes bodie were in the Sacrament, it were not a Sacrament but a sacrifice.

Sacrament were offered indeed, then it should be called a sacrifice as his one offering was: but because it is but a remembrance of his sacrifice, therfore it is called a Sacramēt. This is not a sacrifice of Christ, but a sacrifice of our selues. Least we should take it to be a sacrifice of Christ, Christ himselfe calleth it a remembrance of his sacrifice, *Do this in my remembraunce*. Here is our worke; as Christ hath done, so must we doe, so we minister, and so you receiue: we can giue you nothing but that which we haue receiued from him, as *Paule* saith. Therfore if Christ did not giue his mortall body which stood before them, and could not profit them, nor his glorified body, which was not glorified thē, and when it was glorified ascended vp vnto heauen, and there abideth, how cā these iugling Priestes make their God again which made them? They can no more turne wine into bloud, and bread into flesh, than they can commaund a Gnat to become a Cammell: for it is a greater worke to make God, than to make the

world.

world. Therefore as Christ saith, *When they tell you, here is Christ, and there is Christ, beleeue them not:* So when they tell you that Christ is in heauen, and that Christ is in earth, in this place and that place, beleeue them not: for *Elias* ascention was a figure of Christs ascention, when *Elias* was ascended, yet some sought for his bodie vpō earth: so though Christ be ascended, yet many seeke his body vpon earth: but as they could not finde *Elias* body, so these can not finde Christes bodie, although they haue sought 300. yeares. But if his bodie were vpon earth, as they say, should we handle it and touch it, now it is glorified? After his resurrection he sayd to *Marie, Touch me not*, because his bodie was glorified, that is, not to be touched with fingers any more, but with faith. Therefore we read of none which touched his bodie after it was risen, but onelie *Thomas*, to settle his faith. Thus you see we need to suborne no witnesses; for euery word in this text which they alledge for Trāsubstantiatiō, doth

Mat. 24. 23.

2. King. 2. 17.

Iohn. 20. 17.

make against Trāsubstantiatiō, where-
by if Antichrist doth signifie thē which
are against Christ, you see who may be
called Antichrist. There is no question
in Poperie (except Purgatorie the Po-
pes Publicā & tasker) about which the
Papists are at such ciuill warres among
themselues, as about this transubstāti-
tiō. They cannot tell whē the chāge be-
ginneth, nor what manner of chāge it is,
nor how lōg the chāge continueth, some
hang one way, & some another, like the
Iudg.7.22. *Midianites* which fought one against
another. And no maruaile though their
consciēces stagger about it: for to shew
you the right father of it, it was one of
A monster of his age. the dreames of *Innocentius* the 3. in the
yeare of our Lord .1215. so many yeares
passed before Trāsubstātiation was na-
med, & thē a Pope set it first on foote: so
it came out of *Rome* the grādame of all
heresies, and for wāt of Scriptures, hath
been defended with fire, and sword, and
swallowed moe Martirs, than all the
gulfes of the Papall sea beside.

Now, when the doctrines of men go

for Scripture, you shall see how many errours rush into the Church: for graūt but this to *Innocentius*, as the Papists do, that the bread and wine are changed into Christes body. First, it will follow, that Christs body is not ascended vp to heauen, becauſe it remaineth vpō earth, and so one of the Articles of our fayth shall be falsified, which saith, *He is ascēded into heauē*: or if he be ascēded, & descended agayne, another Article will be falsified, which saith, *that he sitteth at the right hand of his Father*, that is as *Peter* saith, he abideth in heauen. Secondly, it will follow, that Christ hath not a true body, but a fantasticall body, becauſe it may be in many places at one time: for if his body be in the Sacramēt, he must needes haue so many bodies as there be Sacraments; nay, he must haue so many bodies as there be bits in euerie Sacramēt. Thirdly, it will follow, that his bodie is diuided from his soule, and consequētly is a dead bodie, becauſe the bread is onely changed into his body, and not into his soule. Fourthly, it will follow,

Eight absurdities which follow Trāsubstantiation.

1. Acts. 19. 11.

Rom. 8. 34. Acts. 3. 21.

2.

3.

4.

that the wicked and prophane, and reprobate, may receiue Christ as well as the godly, becauſe they haue a mouth to eate as well as the beſt. Fiftly, it will
5 follow, that Chriſts ſacrifice once for
Heb.9.28. & 10.12. all was not ſufficient, becauſe we muſt ſacrifice him againe, and breake his bodie & ſhed his bloud, as the *Iewes* cru-
6 cified him vpon the Croſſe. Sixtly, it will follow, that the bread being turned into the body of our redeemer, hath a part of our redemption as well as
7 Chriſt. Seauenthly, it will follow, that Chriſt did eate his owne bodie: for all the Fathers ſay that he did eat the ſame bread which he gaue to his Diſciples.
8 Laſtly, it will follow, that a Maſſing Prieſt ſhalbe the creator of his creator, becauſe he makes him which made him: all theſe abſurdities are hatched of Tranſubſtantiation.

Thus when men deuiſe articles of their owne, while they ſtrike vpon the handuill, the ſparkes flie in their face, & they are like the man which began to build and could not finiſh it. When I

see the Papist in so many absurdities for intertaining one error, me thinks he seemeth like a Collier which is grimed with his owne coales. Therefore as in manners we should think of *Peters* saying, *Whether is it meete to obey God or men?* So in doctrines we should thinke, whether it be meete to beleeue God or men. Thus you haue heard the author of this Sacrament, *the Lord Iesus*; the time when it was instituted, *in the night that he was betraied*; the manner how it was instituted, *after thanks giuing*; the end why it was instituted *for a remembrance of his death*; and the discouery of Transubstantiation, one of the last heresies which *Babylō* hatched. Now, they which haue been Patrons of it before, should do like the father and mother of an Idolatrer, that is, lay the first hand vpon him to shorten his life. Thus I end. Thinke what account ye shall giue of that ye haue heard.

Act. 5. 29.

Conclusion.

Deut. 13. 6. & 9.

The end of the first Sermon.

Richard Dalton his booke

A TREATISE OF THE LORDES SVPPER.

The second Sermon.

1. Cor. 11. vers. 25. 26. 27. 28.

25 *After the same manner also he tooke the cup, whē he had supped, saying. This cup is the New Testamēt in my blood: this doe as oft as ye drinke it, in remembraunce of me.*

26 *For as often as ye shall eate this bread, and drinke this cup, ye shew the Lords death till he come.*

27 *Wherefore, whosoeuer shall eate this bread, and drinke the cup of the Lord vnworthelie, shall be guiltie of the bodie and blood of the Lord.*

28 *Let a man therefore examine himselfe,*

and so let him eate of this bread, and drinke of this cup.

HEre I am to speake of the second seruice (as it were) at the Lordes Table, and of that preparatiō which is like the Wedding garment, that euerie man must bring vnto this banquet. These wordes are diuerslie repeated of the Euangelistes. Here it is said, *This Cup is the New Testament in my bloud.* In *Mathew* and in *Marke, it is sayd. This Cup is my bloud of the New Testament.* This is the first mētion which Christ makes of a Testament, as though now his promises deserued the name of a Testament, because the seale is set vnto them, which before this Sacrament was not sealed, but like a bare writing, without a signet. This word *Testament*, doth implie a promise, and therefore teacheth vs, that the Sacrament doth cōfirme and strēgthen, and nourish our

Mat.26.28. *Mar.14.24.*

fayth, becauſe it ſealeth the promiſe which we ſhould beleeue.

Here is to be noted, that Chriſt doth not onely ſpeake of a Teſtament but he calleth it a *New Teſtamẽt*, which words neuer met together before, as though the Law were for the old man to mortifie him, and the Goſpell for the new man to comfort him agayne: or, as if the old Teſtament had ſo waſht her face, and chaunged her apparell at Chriſtes comming, that one would not think it the ſame, but a New Teſtament, becauſe euẽ now ſhe was ſhadowed with a thouſand Ceremonies, & now they are gone from her, like a myſt at the Sunne riſing. As Chriſt calleth loue a *New Commaundement*, becauſe he renewed it like a Law worne out of memorie, ſo he calleth the promiſe of ſaluation a New Teſtament. Becauſe as it was renewed to *Sem*, and after renewed to *Abraham*, and after renewed to *Dauid*, ſo now he renewed it agayne: which ſhould bee alwaye new and freſh vnto vs. Euerie Teſtament is confirmed

Iohn.13.34.

firmed with bloud; the old Testament was confirmed by the bloud of Goats, and Bullockes, and Rammes, but the New Testament is confirmed by the bloud of Christ, *My bloud* (saith Christ) *is the bloud of the New Testament*: nay *This Cup* (sayth Christ) *is the New Testament*. You may see thē that they may gather as well out of Christes wordes, that the Cup is the New Testament, as that the Wine is his bloud. For Christ sayth, *This Cup is the New Testament*, as well as he sayth, *This Wine is my bloud*, or *This bread is my body*. Beside, when Christ speakes of a New Testament, he implieth, that the old Testament is fulfilled, the Sacrifices, and Ceremonies of the Law, did signifie Christ before he came, therefore they are fulfilled in his comming, no mo Sacrifices, no mo * Ceremonies, for the truth is come. Sacrifices and Ceremonies are honorably buried with the Priesthood of *Auron*, let them rest, it is not lawfull to violate the Sepulchers of the dead, and take their bodies out of the earth,

Heb.9.18.

Mat.26.28.

Luke.22.20.

Heb.8.13.

* For types and figures.

1 Sam. 28. 14. as the Witch would raise *Samuell* out of his graue. Therfore they which retaine Ceremonies, which should be abrogated, reliques of Iudaisme, or reliques of Papisme, may be said to violate the sepulchers of the dead, and disturbe the deceased, like the Witch, which presumed to raise *Samuell* out of his graue.

This Testament is called a Testament in bloud, because the Testament and will of a man is cõfirmed, when the man is dead; so Christ cõfirmed his Testament by his death. *Moses* saith, that

Leuit. 17. 11. *life is in the bloud*, so the bloud of Christ is the life of this Testament. If Christes bloud had not been shed, this Testament made vnto vs had been vnprofitable, as the Testamẽt of a Father is to his Sonne, if the Father should not dye but

Heb. 9. 22. liue. Therefore the Apostle sayth, without shedding of bloud there is no remission of sinnes. Therfore the Testament or couenaunt of the remission of our sinnes, is called the Testament in bloud; the bloud of Christ is the seale of the Testament, which we haue to shew

ſhew vnto God for the remiſſion of our ſinnes, and the two Sacraments are a ſeale of that bloud, to witnes that it was ſhed.

Againe, this is a matter regarded in Teſtaments and Willes; to the Teſtament of him that is dead, no man addeth or detracteth, but as the Teſtator made it, ſo it ſtandeth without alteration: ſo ſhould this Teſtamẽt of Chriſt, and this Sacrament of Chriſt, no man ſhould alter it now he is dead: for hee which addeth or detracteth hath a curſe in Gods booke. Therefore Chriſt when he inſtituted this Sacrament, commanded, *do this*, that is, do as I do, leaſt they ſhould ſwarue one whit from his owne manner: yet how many gaudes haue the Papiſts added to it, that he which had heard Chriſt ſay, *Do this in remembrance of me*, and ſhould ſee how they handle the matter in their Maſſe, could ſee nothing to remember Chriſt by, but a vaile to hide Chriſt from him. Therfore this commandement was repeated againe when he gaue the wine, *Do this*,

Deut.4.2. Reuel.22.18.

The popiſh receiuing vnder one kind confuted.

&c. as he commanded them to eate the bread in remembrance of him, so he commandeth them to drinke the wine in remembrance of him: nay, he speaks more precisely of the wine than of the bread; for he saith of the wine, *Drinke you all of this*, which he saith not of the bread. Surely Christ did foresee that some proud Heretiks would do otherwise after him, euen as it is come to passe: for the Papist doth breake this Commandement of Christ, as flatly as *Saul* brake the commandement of *Samuel*. *Samuel* commanded him to kill the fat & the leane: *Saul* killed the lean, but not the fat; so Christ commandeth to receiue bread and wine, they teach to receiue bread, but not wine: Christ saith, *Drinke you all of this*, they say drink not all of this: Christ gaue the bread and wine to all, they giue the bread to all, & the wine to some: their Priests receiue all, but the people must content themselues with halfe: the Priest eates and drinks, but the people must not drinke for spilling on their cloathes. Is this the

Matth.26.27.

1.Sam.15.9.

Church

Church which cannot erre? Doe they think to hemme Christ in their Masse, and shut his ordinance out of their Masse? The Souldiers diuided Christes coate, but these diuide his bodie, and separate the bread & wine which Christ hath ioyned. *Paul* speaketh of heretikes which taught, *Touch not, tast not, handle not*: so these say, touch not, tast not, handle not, when they should say, Touch, and tast, and handle. Of all Heresies either old or new, there is none so iniurious to the common people, as the pasture of shauelings Poperie, for they may not reade the scriptures; they may not come to Councels; they may not examine that which is taught thē; they may not be buried without a mortuarie; they may not drinke at the Cōmunion, as though their Pristes were their Lords. Therefore we may say as a Heathen did, *There is no charitie in the Papists Sacrament*, because like *Ananias*, the Prieſtes keepe backe that which they should distribute, & mangle the Sacrifice as though *Ely* his Sonnes had

Matth.27.35.

Colos.2.21.

How the Popish Prieſtes do iniure the people.

1
2
3
4
5

Act.5.2.

left their hooke to the Massing Friers.
1.Sam.2.13. Thus that yee may know who succeed the Pharisies, they haue fulfilled that which the Pharisies did, that is, *By their owne Commandements they haue made*
Mar.7.13. *the Commandement of God of no effect.* For whereas the purpose of Christ was to tye our faith wholly to himselfe, that we should not seek for any thing without him, knowing that the maintenãce of this life hath need both of meat and drinke, to teach vs that all sufficiencie is in himselfe, by bread and wine he sheweth, that he is in stead both of meat and drinke, that is, in stead of al: which signification is taken away where the wine is not giuen as well as the bread. Therefore as it is said of a horrible and
Iudg.19.30. odious crime, *Consider the matter and giue sentence*: so I wish all to consider this Innouation, and giue sentence of it. Can there be any clearer contradiction to the Word, or bolder checke to Christ, than when he saith, *Drinke you all of this:* to say, drinke not all of this?
Gen.2.17. It is euen as when God said, *Ye shal die,* the

the diuell ſaid, *yee ſhall not die*. Shall we go now to a Counſell, or a Father, or a Doctor to inquire whether this doctrine be like Chriſts doctrine? I do verely thinke that none here is ſo ſimple but that he ſeeth, that if any thing can be contrarie to Chriſts ſpeech, this is contrarie to it. But this is onely their detraction from the Sacrament.

Now you ſhall heare their additions to the Sacrament, looke vpon their veſtures, and their geſtures, and their Altars, and their pix, and their incenſe, & their beckes, and their nods, and their turnings, all this is more then Chriſt did, and therefore the Prophet may ſay againe, *Who hath required this of you?* *Eſai.1.12.* Did Chriſt commaund you to do more then he did, and not do as he did? Therfore let them which haue eyes to ſee, be thankfull for their light, when they heare how blind they were, whom God gaue ouer to be ſeduced.

The fruit of this Sacrament is noted in theſe words, *Which is broken for you,* *Verſ.24.* *which is ſhed for you*, that is (as *Matthew*

Matth.26.28. interpreteth) *shed for the remission of*
Gen.1. *sinnes*. As al was made for vs, so al which
Christ spake, he spake for vs, and all
2.Cor.4.15. which Christ did, he did for vs, and all
which Christ suffered, he suffered for
vs, that the sinnes of men might be for-
giuen, and yet so few apprehend this
benefite, that the way to heauen is cal-
Matth.7.13. led *a narrow way*, as though all these
pains did ransome but a smal number,
and certaine order of men. All are not
saued by Christes death, but all which
are saued, are saued by Christs death: his
death is sufficient to saue all, as the sun
is sufficient to lighten all: but if anie
man winke, the Sunne will not giue
him light: so, if any man contemne, &
will not receiue, Christ will not thrust
him into Heauen, but euerie man shall
haue that which he chooseth (as *Dauid*
Psal.119.17. saith) *Blessing to him that loueth blessing,*
and cursing to him which loueth cursing.
There wants not a hand to giue, but a
hand to take. *I would* (saith Christ) *but*
Matth.23.37. *you would not*. Stretch forth thy hand,
and here is Christes hand, which takes
Gods

Gods hand, and mans hand, and ioynes them together, and then the remission of sinnes is sealed. This is the will and testament of Christ.

He had no goods, nor lands, nor money, to giue by his testament. A rich man when he dieth, bestoweth the money which he hath gathered, and forgiueth many debts which are owing him, but Christ had nothing to giue, nor any thing to forgiue. The Lord of all had least of all, and he might say like his seruant *Peter*, *Gould and Siluer haue I none*, no not a graue to burie his bodie in, but the graue which *Ioseph* made for himself, serued to bury Christ. His Father was a Carpenter, but neuer made any house for himselfe: his Mother lay in a stable for want of a Chamber: his Disciple was faine to borrow twentie pence for him of a fish: therefore when one offered, *Master, I will follow thee*, thinking to gaine by his seruice, like them which retaine to noble men; hee replyed vnto him, *The Foxes haue holes, & the fowles haue*

Act.3.6.
Mar.15.46.
Matth.13.55.
Luk.2.16.
Matth.17.27.
Luk.9.57.

nests, but the sonne of man hath not
house to hide his head: shewing, that
beasts and fowles were richer than he:
therfore when he had nothing to giue,
he gaue himselfe, and when he had no
debters to forgiue, he forgaue his ene-
mies: what then, this is a poore & weak
testament, which gaue nothing; oh the
goodlyest testamēt that euer was made,
for it bringeth to vs the remission of
sinnes. Is it such a matter to forgiue
sinnes? Yea, the greatest benefite in all
the world, nay, a greater benefite then
all the world: for thus it stood, thou
hadst committed high treason against
the Queenes person, thou art detected,
apprehended, accused, conuicted, and
condemned vpon it, to be hanged, and
drawne, and quartered, and thy quarters
to be set vp for a spectable, like a car-
kasse which thou hast seene hanging
vpon a gibbet, and the Crowes peck-
ing vpō it. What a horror, and shaking
to thy minde to think of that day, whē
all these torments, and shame, and feare
shal surprise thee at once, which would
make

Luk. 23. 34.

A similitude of mās state.

make thee quake and tremble if thou shouldst see but another so dismembred before thy face? Thou hast no comfort now but this, when I haue suffered I shall be free; before to morrow at this time all my paine will be past, though my shame continue and my children be beggers. What grace, what fauour, what mercie, now, to pardon thee all this, and saue thy life, and set thee at libertie, as though thou haddest neuer offended? So I and thou, and euery one here had committed treason against the King of Kings, and stood condemned for it, not to suffer and then to be free, like them which breake the lawes of men, but to suffer and suffer, and euer to suffer all that the diuels would heape vpon vs. Then came the mercie of GOD for Christ which shed his blood, like an vmpire betweene God and vs, and said as *Esaiah* said to *Hezekiah*, *"Thou shalt not die but liue*, loose him, let him go, for he is mine. So we were stayed like the widdowes sonne when hee was carried to his graue.

*His wordes are not so, but the effect of his words, 2 *King.* 20. 5. *Luk.* 7. 15.

This is the benefite of Christs death, and this Sacrament is the remembrance of it, and therefore whensoeuer we receiue it, this addition commeth with it,

Matth. 26. 28. *which is shed for the remission of sinnes*: our fault was so hainous and grieuous, that no ransome could counteruaile it, vnlesse GOD himselfe had suffered for vs. Being in this extremitie, neither man, nor Angel offered his life for vs, but the Prince himself, which shold haue crucified vs, came to be crucified of vs, for vs, that we might say with

The mercifull Article. stedfast faith, *I beleeue the remission of sinnes*, not the satisfaction of sinnes, but the remission of sinnes. Marke this distinction against Popish merites of works, or penance, Christ hath satisfied and not we; we are remitted and not Christ: therfore we say in our Confession, *I beleeue the remission of sins*, which I may call the merciful Article, because it is the quintessence and sweetnesse of all the twelue. Therefore who but Antichrist durst depraue it? If there be a satisfaction for our sins by our works,

or

or by our Pilgrimages, or by our Maſſes, or by our penance, let Chriſt neuer be called a forgiuer, but an exchanger like the Pope, which ſelleth his pardons. Wretched creatures which will not receiue the Lord when he comes to their dore. Chriſt ſaith, *take for nothing*, and they ſay no, we will not take, but buy. Vile baſe miſerable men diſdaine to take grace of God without ſatisfaction, but they wil cope with the Lord, & giue him ſo manie Pilgrimages, faſt ſo many dayes, heare ſo many Maſſes, & pay ſo many works for it, vntill they haue done as much good as they haue done euill. Our ſinnes are infinite, and God is infinite, but our workes are finite, in number and meaſure, how can they anſwere then to that which exceedeth number and meaſure? Therefore be content with *Ioſephs* brethrē to take your money again, & ſay that you haue corne for nothing, that is, you are ſaued for nothing, or elſe when you ſay, *I beleeue the remiſſion of ſinnes*, you lie vnto God, becauſe you do not beleeue

Reuel.21.6.

Gen.42.25.

the remission of sinnes, but satisfaction for sinnes, like the Papists.

Verse.26. It followeth, *As often as yee shall eate this bread, and drink this cup, ye shall shew the Lords death till he come.* Here are three inuincible argumēts against Popish Transubstantiation, like the three witnesses vnder which euerie worde doth stād. First we are said to *eat bread*, then it is not flesh but bread. Secondly, we are said *to shew the Lords death*; then it is but a shew or representation of his death. Thirdly, it is said, *vntill he come*, if he be to come, then he is not come; if he be come, how can we say, vntill he come. The effect of this verse was shewed in these words, *Doe this in remembrance of me*: for to say, *Do this in remembrance of me*, and to say, *so oft as you do this, you shew my death*, is much at one: so that if you call this Sacrament a shew of Christes death, as it is called here, then it is not Christ; or if you call it a remembrance of Christ, as it is called there, yet it is not Christ, but a shew, or remembrance of Christ: but this is such

Three argumēts against Transubstātiatiō in one verse.

Deut.17.6.

such a shew, and remembrance, that the next verse saith, *Whosoeuer receiueth it vnworthely, is guiltie of the bodie & bloud of Christ.* Vers. 27.

Will yee know who receiueth vnworthily: In verse 29. *Paul* saith, he discerneth not the Lords bodie: that is, which putteth no difference betweene this bread and other, but eateth like a child, the meat which he knoweth not: and after the bread seemeth stones to him, and the wine poyson, because his conscience telleth him, I haue receiued vnworthily, before I could say like *Dauid, My heart is prepared. My sheep* (saith Christ) *know my voice*: as they discerne Christs words, so they discerne Christs bodie, and therefore so often as they come to the Lords Table, they seeme to come into the Lords presence: there they greete and kisse and imbrace one another with affections, which none cā know, but they that feele, like *Iohn*, which leaped in the wombe, so soone as Christ came neare him? What it is to receiue vnworthyly. Iohn. 10. 27. Luk. 1. 41.

Will ye know beside, what it is to be

How receiuers may be guiltie of Christes death.

guiltie of the bodie & bloud of Christ euen as *Iudas* was guiltie for betraying him, and *Pilate* for deliuering him, and the *Iewes* for crucifying him; so they are guiltie which receiue this Sacrament vnworthily, as *Pilate* and *Caiphas* and *Iudas* were. If they be guiltie of Christs death, they are guilty of their owne death to, as if they had committed two murthers: and therefore *Paul* saith after, that many of the *Corinthians* died onely for the vnworthy receiuing of this Sacrament. As the word is the sauour of death to them which receiue it vnworthily, so the Sacrament is the sauour of death to thē which receiue it vnworthily: it neuer goeth into their mouth, but they are Traitors *ipso facto*, and may say to Hell, this day I haue taken possession of thee, because I am guiltie of Christs bloud. Therefore it followeth immediatly, *Let a man examine himselfe before he eate of this bread, or drinke of this wine*, as if he should say, if he which receiueth this Sacramēt vnworthily, be guiltie of Christes death, like

Mar. 14.44. *Mark.* 15.15. *Mark.* 15.25.

Vers. 30.

1. *Cor.* 2.16.

How we should be prepared before we cōe to the Lords Table.

like *Iudas* which hanged himselfe: if these signes be receiued to saluation or damnation like the word, the next lesson is, to examine your selues before you receiue, least you receiue like the sonne of perditiõ, which swallowed the bread and the diuel togither. Therfore, *Let a man examine himselfe, and so let him eate:* that is, let him examine first, & receiue after: for if we should receiue the bread of the earth reuerẽtly, how shold we receiue the bread of heauen? When *Iehonadab* came to *Iehu* his chariot, he said, *Is thy heart vpright as my heart is toward thee?* So when we come to the Lords Table, he would haue our hearts vpright to him, as his heart is to vs, for who feasteth his enimies and mockers? The golden Ring sitteth highest at our table, but the wedding garment sitteth highest at this Table. It is safer eating with vnwashen hands, than with an vnwashen hart. The *Iewes* were taught to choose the Lambe of the Passeouer on the tenth day of the first moneth, in which moneth they cãe out of *Egypt*: &

Ioh. 13. 27.

1. *Sam.* 9. 13.

2. *King.* 10. 15.

Iames 2. 2.

Exod.12.3. & 6. on the fourteenth day after, they were taught to eate him, so they had foure dayes respit betweene the choosing, and the killing, to prepare and sanctifie thēselues for the Passeouer, which was a signe of the Lords Supper. This admonished them, that the matter now to be performed, was verie waightie, and therfore they were deepely to consider it, for now was the action, & summe of all saluatiō in handling: if they did prepare themselues so before they did receiue the figure of this Sacrament, how shold we be prepared before we receiue the Sacramēt it selfe? Therfore as *Iosiah* 2.Chro.35.6. commanded the *Leuites* to prepare the people: so *Paul* aduiseth the people to prepare themselues, that is, to examine whether they haue faith, and loue, & repentāce, before they come to this feast. By this al may see, first that *Paul* would haue euerie lay man so skilfull in the scripture, that he be able to examine himself by it; for this admonition is not to thē which minister the sacramēt, but to al which receiue the sacrament. And the

Al are bound to know the Scriptures.

the rule by which we must examine our selues, is the law which we should obey: therfore if the rule be vnknowne, the examination must be vndone. Our doctrine must be examined by the doctrine of the Prophets and Apostles; *Act.17.11.* our prayers must be examined by the fixe petitions of Christs prayer; our beleefe must be examined by the 12. Articles of faith; our life must be examined by the ten Cõmaundements of the Law. Now, he which hath his Touchstone may trie gold from copper, but he which hath it not, takes one for the other. Therfore, before *Paules Examine*, you had need to learne Christs *Search*, *Search the Scriptures* and they wil lighten you to search your selues. This is the doctrine with which I will end, and the necessarie point for which I chuse this text, to teach you (if I could) that Christian Arte how to examine your selues.

Note. *Exod.20.1. &c.* *2.Cor.13.5.* *Iohn.5.39.*

Let a man examine himselfe before he eate. Here is first an examination. Secondly, an examination of our selues. Thirdlie, an examination before we

Verse 28. The diuisiõ.

come to the Sacrament. Touching the first, here *Paule* sayth, *Examine your selues*, but in 2. *Cor.* 13. he doubleth his charge, *Proone your selues*, and agayne at next word, *Examine your selues*; as if he should say, this worke must be done when it is done, because it is neuer throughlie done, and therefore we must double our examination, as *Paule* doubleth his counsell. If a mā suspect his enemie, he will trie him with a question, if that will not search him, he will put forth another; if that be spied, he will moue another, like one which putteth diuers keyes into a locke vntill it open. So he which examineth, must try and try, proue and proue, search and search, for the Angell of darknesse is like an Angell of light, and we haue no way to discouer him, but that of *Iohn, Trie the spirites*. God examineth with trials, the deuill examineth with temptations, the world examineth with persecutiōs: we which are thus examined, had need to examine to. If any mā skill not what *Examining* meaneth, the

2. *Cor.* 11. 14.

1. *Iohn* 4. 1.

verie

verie word *Examine*, is ſo pregnant, that it prompteth vs how we ſhould examine; for it ſignifieth to put our ſelues vnto the Touch-ſtone, as if we would trie Gold from Copper. Therfore one ſaith, that Examination is the eye of the ſoule, whereby ſhe ſeeth her ſelfe, and her ſafetie, and her danger, and her way which ſhe walketh, and her pace which ſhe holdeth, and the end to which ſhe tendeth: ſhe lookes into her glaſſe, and ſpieth euerie ſpot in her face, how all her graces are ſtayned, then ſhe takes the water of life, and waſheth her blots away. After, ſhe lookes agayne, and beholdeth all her giftes, her faith, feare, loue, patience, meekeneſſe, and marketh how euerie one doth floriſh, or wither. If they fade and decay; that ſhe feeleth a conſumption, then ſhe taketh preſeruatiues, and reſtoratiues of prayer, and counſell, and repentance, before the ſickneſſe grow: thus euery day ſhe letteth downe a bucket into her heart, to ſee what water it bringeth vp, leaſt ſhe ſhould corrupt

A deſcriptiō of true examination.

within, and perish sodenly.

To heare, and read, pray, and fast, and communicate, is a worke of many, but to examine those workes, is the fashion

Iere.8.6. of few, and therfore *Ieremie* cõplaineth, *No man sayth, what haue I done?* as if he should say, no mã examineth himselfe: and therfore in all the Scripture it is said

Iob.9.28. but of one, *that he feared all his workes*; as though he durst not thinke, nor speake, nor do any thing before he had examined what it was, from whence it came,

Mat.13.44. and whether it went: so the more precious treasure is deeper hid in the grõud.

1.Thess.5.21. The second point is, to *Examine our selues*, *Paule* saith, *Trie all things*, much more should we trie our selues. The

Mat.13.25. good sower doth sow his own ground, but the bad sower doth sow another mans ground, as the deuill did. The Di-

Mat.26.22. sciples of Christ said, *Master, is it I?* not Master, is it he? The Disciples of *Iohn*

Luke.3.10. asked, *Master, what shall we do?* not Master, what shall they do? we must obey some, and heare others, and admonish others, & loue all, but examine our selues.

nes. That which we applie vnto others, the Apostle applieth vnto our selues; for when we speake of an examiner, we intend one which examineth other: when we speake of an accuser, we intēd one which accuseth other: when we speake of a Iudge, we meane one which iudgeth others, but the Scripture crieth, *Examine thy self, accuse thy selfe, iudge thy selfe*, that is, be not curious to search a mote in thy brothers eye, but pull out the beame which is in thy owne eye. This doth shew that they which sit in Gods chaire to iudge others, commonly haue greater faults themselues, than they whom they vse to iudge: and therfore Christ calleth their fault a beame, and the others a mote. This made *Dauid* say, *Examine thy heart*, thy heart is thy owne heart, therefore thou must examine whether thou pray, whether thou watch, whether thou fast; and not whether he pray, whether he watch, as the Pharisie examined the Publicā, least thou haue *Peters* checke: when he examined what *Iohn* should do, Christ said,

1. Cor. 11. 13.

Mat. 7. 3.

Psal. 4. 4.

Luke. 18. 11.

Iohn.21.22. *What is that to thee? follow thou me.* Thou art a priuate man, and haſt a priuate examination, therfore let thy queſtion be, *What haue I done?* and make thy Anatomie of thy ſelfe.

See beloued, we may not beleeue our ſelues before we haue examined our ſelues: for we are falſe hearted; and the notableſt coſiner that deceiueth moſt, for one time that he deceiueth others, ten times deceiueth himſelfe. Becauſe the fleſh is a wylie ſeruaunt, and will lye
2.King.5.25. like *Gehezi* to his own maſter, and face him that it hath not ſinned, when it cō-
2.King.5.26. meth from ſinne: therefore as *Eliſha* examined his ſeruāt, ſo the ſoule muſt examine her ſeruant, that is, man muſt be ielous of himſelfe, and take himſelfe for a lyer, for a flatterer, for a diſſembler, vntill he be throughly acquainted with himſelfe: for no mā is ſo often beguiled, as by himſelfe, by truſting his double heart, and taking his owne word without further triall. If *Paule* had bid vs examine others, we would haue ſifted
Luke.22.31. thē like Sathan *Sathā hath deſired to ſift thee,*

thee, saith Christ to *Peter*, so we haue a desire to sift others: euen *Peter* which was sifted of Sathan, longed to sift *Iohn*, and know what he should do, before he harkened to his owne charge. Therfore the helpe of examination is a needfull preseruatiue, although we were as soūd as *Peter*. They which are suspected of crime do not examine thēselues, but are examined of others, least they should be partiall: but a Christian must examine himselfe of his crime, and be his own iudge, his own accuser, & his own condemner: for no man knoweth the spirite of man but the spirite which is in man, which will condemne him if he be guiltie, and tell him all that he hath done, and with what minde he did it, & what he deserueth for it. This is the priuate araignement, or close Sessions, when Conscience sits in her chaire to examine, and accuse, and iudge, and condemne her selfe, because she will not be condemned of God. 1. Cor. 2. 11.

Thus holie men haue kept their Sessions at home, and made their hearts

the foreman of the Iury, and examine themselues as we examine others, the feare of the Lord stood at the doore of their soules, to examine euery thought before it went in, and at the doore of their lips, to examine euery word before it went out, whereby they escape a thousand sinnes which we commit, as though we had no other worke. So thou shouldest sit in iudgement of thy self, and call thy thoughtes, and speaches & actions to giue in euidēce against thee, whether thou be a Christian, or an Infidell, a sonne or a bastard, a seruaunt or a rebell, a Protestant or an hypocrit; if thou finde not faith, nor feare, nor loue, nor zeale, when thou examinest thy selfe, let no man make thee beleeue that thou art holy, that thou art sanctified, that thou art a Christian, that thou art a beleeuer, that thou art a Gospeller, because thou art worse than thou seemest thy selfe; for euery man is partiall to himselfe when he is most hūbled. Therfore if my heart tell me that I do loue God, whom shall I beleeue before my

selfe?

ſelfe? As *Salomon* ſaith, *No man cã ſearch the heart of the king*: ſo *Paule* ſaith, *No man knoweth the ſpirite of any man, but the ſpirite which is in man*, that is, no mã feeleth the heart of man ſo well as him ſelf. And yet himſelfe, although he haue liued with it euer ſince he was borne, doth not know his owne heart vnleſſe he examine it narrowly, no more than he knoweth his owne bones, or his vaines, or his ſinewes, or his arteries, or his muskles, how many are in his body, or where they lye, or what they do. This ſeemes ſtraunge that a man ſhould not know his owne heart, yet it is true that the beſt of vs al doth not know his own heart, though he haue dwelt with it frõ his mothers wombe. For Chriſt ſaith to his diſciples, euen to his diſciples, *You know not of what ſpirite you are*, that is, you think better of your ſelues thã you are, and know not what the clocke ſtriketh within. There is a zeale without knowledge, and there is a knowledge without zeale; there is a faith without obedience, and there is an obedience without fayth; there is a loue without

Prou. 25. 3.

1. Cor. 2. 11.

Luke 9. 55.

feare, and there is a feare with loue, and both are hypocrites. Therefore as *Dalilah* searched where *Sampsons* strength lay, so let euery man search where his weakenesse lyeth, and alway be filling the emptie gap.

Iudg.16.6.

3 Now this examination must go before vs to the Sacrament. Euerie meate worketh according as it is digested, & this meate worketh according as it is receiued. Therefore when Christ had taught what we should doe in receiuing the Sacrament, now *Paule* sheweth what we should doe before we receiue the Sacrament, *Let a man examine himself.* But some will come before they examine themselues, and therfore as the Priestes of the Law, had authoritie to put by lame and blind sacrifices, so the Ministers of the Gospell haue power to put by lame and blind receiuers, and he which doth not so, giueth a sword into their hands to kill them selues. If the Pastor would vse this examination duely, it were the onely way to make euery one examine himselfe, least he be put by like *Non proficients*. As

Iphtah

Iphtah, discerned the *Ephramites*, because whē they should pronoūce *Shibboleth*, they pronounced *Sibboleth*: so all which cannot pronounce Christ, that is giue a reason of their faith, are to be thrust from this Table.

There is a hearing, and a preparatiue before hearing. *Luke.8.18.* There is a praying, and a preparatiue before praying. There is a receauing, and a preparatiue before receauing; which if it be wanting, the receauer receaueth vncomfortablie, the prayer prayeth idlie, the hearer heareth vnfruitefullie, like those which eate before hunger, and drinke before thirst. *Eccle.4.17.*

This preparatiue before hearing and praying, and receiuing, doth signifie, that there is a kinde of Phisicke in these three, for preparatiues are ministred alwayes before Phisick, & as the preparatiue which goeth before, maketh way to the Phisicke, or else it would doe no good, but hurt: so vnlesse examination go before the Sacramēt, we seale vp the threatnings which are written against vs, in stead of the promises which are

made vnto vs, for the Sacramēt is a seale and therfore sealeth good or euill, as euerie other seale doth.

The preparatiue before we receiue, is to *Examine*. As *Iohn* was the forerunner of Christ, so examinatiō is the forerunner of the Sacrament, like the harbinger, which rideth before to prepare the rowme. For, if *Iob* commanded his sonnes to sanctifie thēselues before they did come to his sacrifice, how should we sanctifie our selues before we come to Christes Sacrament, wherein we are commaunded to doe as the Lord him selfe did which instituted it? It is said, that the Chamber wherein Christ did institute this Sacrament, was trimmed; the Chamber wherein the Apostles receiued this Sacrament was trimmed: If *Iudas* Chamber, his inner Chamber had bene trimmed so to, he had receiued this Sacrament with as much comfort as the other Disciples did: but because his heart was not trimmed, therefore he was the first which was condemned for the vnworthie receiuing of this Sacrament. *Adam* did not thinke that death had

Luke.1.76. The second examinatiō. *Iob.1.5.* *Luke.22.12.* *Gene.3.6.*

had bene in an Apple, ſo you would not thinke that death ſhould be in bread: but as a coale hath fire in it beſide the coale it ſelfe, which fire doth either warme or burne; ſo this meate hath another meate in it beſide that which is ſeen, which doth either ſaue or deſtroy: therefore he which commeth to this ſpirituall meate, muſt examine whether hee haue a ſpirituall mouth, as well as a carnall mouth, or elſe he ſhall receiue no more than he ſeeth, and that which he ſeeth not ſhall deſtroy him. *No man* (ſaith Chriſt) *putteth new wine into old veſſels, leaſt the veſſels breake and the wine leake*. This Wine is new Wine, therefore put it into new veſſels, holy veſſels, ſanctified veſſels, or elſe it will leake forth & breake the veſſell, & thou ſhalt haue no more taſt of it, than while the reliſh of bread is in thy mouth. When Chriſt commeth to our houſe, ſhall we not looke whether our Chamber be trimmed, as the Chamber was trimmed againſt his cõming to the Paſſe-ouer? But how ſhal we trimme it? When a man takes an office, he exa-

Mar. 2. 22.

mineth his substaunce: when he takes a trade, he examineth his skill: when he goeth to fight, he examineth his strength, but these wants are no wants when he goeth to the Sacrament. Wilt thou know now vpon what articles thou must inquire at that time, that is, how thou shouldest examine thy selfe?

1. *Thess.* 5. 16. As some prayer may be at all times, and some reioycing may be at all times, so some examination is at all times.

Iob. 9. 28. Thus *Iob* examined himselfe euerie day, nay, euery houre, because he scanned all that he did.

But there is a speciall examination before the Sacrament, because it is the bread which is receiued to saluation, or

1. *Cor.* 11. 29. dānation; because it is the feast, to which whosoeuer commeth without his wed-

Mat. 22. 11. ding garment, shalbe cast into vtter darkenesse, because it is a seale which sealeth a curse or a blessing. Therefore hauing obserued that examination is the necessariest lesson in Christianitie, and lesse knowne than other, I haue studied since my Sermō to lay downe three examinations which you should vse at all

times,

times, and a ſpeciall examination, for the Communicants Catechiſme, which leadeth immediatly to the Sacramēt as a gueſt is handed to the Table. In the firſt examination I wil ſhew thee a rule how thou ſhalt trie others ſpirites, and how thou ſhalt trie thine owne.

Thou ſhalt trie ſtraunge ſpirites by their manner of ſpeaking, plainlie, or doubtfullie, boldlie, or fearefullie, therfore we read that the oracles of the heathen had a double meaning, and that the falſe Prophets neuer ſpake boldlie, but where their patrons were readie to fleſh them. 1

The firſt examination vpon the markes of true ſpirits & the falſe, in our ſelues or other.

1. King. 22. 11

By the proportion of faith: for euerie hereſie is contrarie to ſome article of our beliefe, as euerie ſinne is againſt ſome of the ten Commandements. 2

By the euent of their ſpeaches: for they take not effect, as it is ſayd in the 18. of *Deut.* and therefore they are called falſe Prophets. 3

Deut. 18. 22.
Mat. 7. 15.

By their fruits: for none of the falſe Prophets were good men. 4

Mat. 7. 16.

By their ſucceſſe: for if they be not of God, they will come to nought, as the 5

Arians and *Manichees* and *Pelagians* are vanished, as if they had neuer bene, so time shall weare out euerie doctrine that is not truth. This is thy rule to trie others spirits.

1. Thou shalt trie thine owne spirit by the motions that it hath to good, or euill. For as a good stomach turneth all that it eates, into good nutrimēt, and a bad stomach turneth all that it eates into raw humors: so a good minde cōuerteth all that it heareth, & all that it seeth, and all that it feeleth, vnto some profite, but a bad minde maketh a temptation of euery thing: therfore it is said, *To the cleane all things are cleane*, and so, to the vncleane nothing is cleane; that is, they defile themselues with euerie thing.

Rom. 14. 14. Titus. 1. 15.

2. Secondly, by the first cause, or preparation which thou haddest vnto it, for whatsoeuer it be, thy thoughts will be where thou loueſt: to verifie that saying, *Where a mans treasure is, there will be his heart*, for lightlie, the beginning is a picture of the end, and the act is like the thought which set it a worke.

Mat. 6. 21.

Thirdly,

Thirdly, by the manner of thy consolation in it, whether it be of knowledge, or ignorance, whether it be constant, or mutable, calme, or boysterous, simple or mixt; for as a cleare fountain yeeldeth cleare streames, so a pure hart hath pure ioyes. 3

Fourthly, whether it bring to Christ, or take any thing from him to thy self, like all the parts of Popery, which mangle his honour either to Angels, or to Saints, or to Pope, or to Images. If it abide all these questions, and draw thee not from any good, then thou maist say, it is from God, water the seede O Lord, which thou hast sowne. This is the fruite of thy first examination. In the second, by making thee discerne whether another be a Christian, I will teach thee to know whether thy selfe be a Christian, which that thou mayst reach to, obserue this direction, and thou shalt see of what side thou art. 4

The 2. examination vpon the differences between the wicked & the godly.

It must needes be, that they which walke to contrarie endes, should go diuers wayes: therefore there be mo differences betweene the children of God,

And the children of the world, than there be betweene men and beasts.

1 First, they are distinguished in *Will*: for the wicked striue to bring Gods wil
Num.22.19. to their will, like *Balaam*, which when he had an answere, stayed for another: but the faithfull labour to bring their will to Gods will, like Christ, which
Matth.26.39. said, *not as I will, but as thou wilt.*

2 They are distinguished in *Faith. All*
2.Thess.3.2. *men haue not faith* (saith *Paul*) *but the*
Rom.1.17. *iust liue by faith*: as if he should say, the iust beleeue, and the vniust beleeue not. The iust beleeue, and applie that they
Iam 2.19. beleeue to themselues. The wicked may beleeue like the diuels, but their faith is like a gadding hen, which carieth her eggs to other, & neuer layeth at home, so they beleeue that other shalbe saued, but not themselues.

3 They are distinguished in *Hope*, for becausse the wicked hope not for any mends of God, therefore they neuer defer their reward, but if they doe any
Matth.6.2. good, they are trumpets of it themselues, for fear it should not be blased inough, and therefore Christ said, that the Pharises

riſes had their reward alreadie, becauſe they were boaſters of their works; and if they doo no good but euill, yet they would be magnified as much for euil, as other are for good. But the faithful are likened to *handmaides*, which wait their reward, *their left hand ſeeth not when their right hand doth well*, and they are afraid to take honor of men, for loſing their honour with God, like *Iohn Baptiſt*; which made his vertues meaner than they were, and debaſed himſelfe, when he might haue got a name aboue his Lord. 2. Tim. 3. 2. Pſal. 123. 2. Matth. 6. 3. Iohn. 1. 21.

They are diſtinguiſhed in *obedience*, therefore Chriſt teacheth vs to iudge men *by their fruites* as an vnfallible rule: for the euill tree will bring forth euil fruit, and the good tree good fruit, and neither can change his propertie, although the euill fruite is ſometimes beautiful, and the good fruit ſomtimes blaſted. All ſlip, but in the wicked, one ſin teacheth another, and in the faithful, one ſinne preuenteth another. 4 Matth. 7. 17.

They are diſtinguiſhed in *Repentance*, for the wicked do but weepe for their 5

finnes past, but the godly purpose to
Exod.10.16. sinne no more: so *Pharaoh*, *Saul*, and *Iu-*
1.Sam.15.30. *das* said, *I haue sinned*, but *Shadrach*,
Matth.27.4. *Meshach*, and *Abednego* said, *We will not*
Dan.3.18. *sinne*: therefore the heart of the godly
Psal.51.17. is called a *contrite heart*, but the heart
of the wicked is called *a heart that can-*
Rom.2.5. *not repent*. Beside, as Christ cast out a
Luk.8.30. legion of diuels at once, so the godly
would be purged of all their sinnes to-
gether, but the wicked neuer consent
to leaue all, but as *Naaman* said, *Let the*
2.King.5.18. *Lord spare me in this*: so euer he excep-
teth one sin, which is his *beloued sin*, like
Matth.14.3. *Herod*, which reformed manie things,
and yet would not leaue his brothers
wife.

6 They are distinguished in *Charitie*,
for yee shall neuer see the wicked loue
their enimies: and therefore when the
Pharises could not loue their enimies,
they taught that men might hate their
Matth.5.43. enimies: and Christ speaking of Publi-
Luk.6.32. cans and sinners, exhorteth his disciples
not to loue like them, because they lo-
ued none but their friends.

7 They are distinguished in *Prayer*, for
the

the wicked cannot pray, therefore *Dauid* saith, *they call not vpon the Lord*, as if they had not the *spirit of prayer*, & therefore Christ calleth their prayers *babling*, for they thinke not of God when they speake vnto him. *Psal.14.4. Zach.12.10. Rom.8.16. Matth.6.7.*

8 They are distinguished in *Patience*; no hypocrite can beare the crosse, but saith like *Caine*, *It is heauyer than I can suffer*; but *Paul* and *Silas* sing in prison, for a faithfull man would haue something to humble him, and reioyceth to beare his masters markes, because the wounds of a louer are sweete. *Gen.4.13. Act.16.25. Gal.6.17.*

9 They are distinguished in the *vse of aduersitie* for this is a proper and peculiar marke of Gods children, to profite by affliction: and therefore we read not in all the punishments of the wicked, that one of them said like *Dauid*, *It is good for me that I haue bene afflicted.* *Psal.119.71.*

10 They are distinguished in *Humilitie*, for the wicked are not humbled before the Crosse, like *Pharao* that neuer sorrowed, but when he suffered: but the Apostles learned humilitie of their master before their persecution came. *Exod.8.8.15. Mat.11.29.*

11 They are distinguished in their iudgement of the word, for to the wicked it seemeth the hardest and simplest, and vnpleasantest booke that is, and therefore
1.Cor.1.18. *Paul* saith, *that it is foolishnesse vnto him.* But to the godly, it seemeth the wisest, and eloquētest, and sweetest, and easiest booke of all other, as though God did sodainly bring the vnderstanding of it
Gen.27.20. to them, as *Iacob* said of his venison, ac-
Iohn.7.17. cording to that, *He that will do his will shall know his doctrine.*

12 They are distinguished in their iudgement of God. The wicked are perswaded now and then of Gods mercie for the present time while they feele it,
Exod.15.20. as the *Iewes* praised him alwayes when he did as they would haue him: but they cannot perswade themselues, that God will be mercifull to them still, like
Iob.13.15. *Iob*, which said, *Though the Lord kill me, yet will I trust in him:* therefore the hope
Prou.14.32. of the righteous is called, *hope in death.*
Prou.23.18. Beside, if the wicked loue God, it is but
1.Sam.10,6. for his benefits, as *Saul* loued him for his kingdome. And this is alway to be noted, that in the wicked, the fear of hel

is

is greater than their hope of heauē, but in the faithfull the hope of heauen is greater than their feare of hell.

They are distinguished in their *delights: for the sport of the vngodly is folly,* like *Belshazzars:* and therefore when they are sicke, or troubled, they neuer runne to the Word for comfort, as though Gods promises pertained not to thē, but to feasts, or tables, or tales, or musick, as *Saul* did to the harp: but al the delights of the godly are like *Dauids* daunce about the Arke, they are neuer merrie, but when they are doing well, nor at peace, but when their prayers haue ouercome God, like *Iacob.* 13 *Dan.5.4.* *1.Sam.16.23.* *2.Sam.6.14.* *Gen.32.28.*

They are distinguished in their *opinions of death*: for the faithfull long to be dissolued, and although they might liue euer in continuall prosperitie, yet they would not stay so long out of heauen: but the wicked would neuer be dissolued; because death comes alway vnto thē like a Iayler to hale vnto prison, as *Ahab* said to *Micaiah*, that *he neuer prophesied good to him.* Hereby a man shal know whether he haue faith; 14 *Phil.1.23.* *Luk.2.29.* *1.King.22.8.*

for if he beleeue the promises, he will be glad to receiue them.

They are distinguished in their feeling *of sinne*. Wicked men feele the lothsomnes of their vices, but none but the faithfull feele the defects of their righteousnes. The natural man neuer complaineth of his good works, but vaunteth of them: but a godly man findeth fault with his prayers, and his almes, and his watches, like *Isaiah* that said, his righteousnesse was like a menstruous Cloth. As Christ met the tẽpter in the wildernesse, a place of prayer, & fasting, and meditation; so a godly man meeteth the tempter in his prayers, and in his fastes, and in his meditatiõs, that is, he findes some let or spot, or want in all his deuotions. Therfore, vnlesse thy righteousnes mislike thee, aswell as thy prophanesse, know that yet thou art no further than the wicked.

Esay. 64. 6.
Psal. 16. 2.
Mat. 4. 1.

16 They are distinguished in their *ends*: for the childrẽ of God propose the glorie of God, & leuell all their thoughts, speaches and actiõs, as if they were messengers sent to carie him presents of honor.

nour. Thus did *Dauid*, when he said, *All that is within me, praise the Lord*: as though himselfe had rather be without praise, than his master: but the childrē of the world set vp their owne glorie for their marke; like *Nebuchadnezzar* which said, *for the honour of my maiestie*. Therefore they speake, and looke, and walk, as if they did say to their tongue, and eyes, & feete, & apparel, as *Saul* said to *Samuel*, *Honor me before this people*. Psal. 103. 1. Dan. 4. 27. 1. Sam. 15. 30.

Lastly, they are distinguished in *perseuerance*: for the zeale of the wicked lasteth not, & therefore God saith, *They are soone turned out of the way*: but the zeale of the faithful was represented by the fire of the temple which neuer went out. By these differences thou maist see how much thou doest differ from the wicked, or whether thou be of their band. 17 Exod. 32. 8. Leuit. 6. 12.

Then come to the third examination, As the diuell tempteth thee to see what thou wilt do for him, so thou must tempt thy selfe, and get of thy soule what it would do for God, and what it The third examination. Matth. 4. 9.

would do for God, and what it would suffer for him, which hath suffered death for it. Therefore here we will set downe certaine intergatories whereof thou shalt examine it.

First, whether thou hast the hart of *Ioshua*, to worship God as boldly as thou doest, though al the world did renounce him, and euery one did mocke thee, as they did *Noah* while he built the Arke? *Iosh.24.15.*

Whether thou wouldst not denie Christ as *Peter* did, if thou were in *Peters* straights, and nothing to succour thee but thy policie? *Math.26.70.*

Whether thou wouldst not steale, if thou diddest see a booty as fit as *Achan*, which thou mightest catch vp, and no man spie thee? *Iosh.7.21.*

Whether thou wouldst refuse a bribe like *Elisha*, if thou diddest meete with one which were as willing and able to giue it as *Naaman?* *2.King.5.16.*

Whether thou wouldst not deceiue, if thou were in such an office as the false Steward, whose master referred *Luk.16.6.* Although this is a parable, yet it carieth the

all

all vnto him, and knew not when he kept any thing backe? signification of an history

Whether thou wouldst not fulfill thy lust as *Dauid* did, if thou haddest his oportunitie and allurement, and mightest do it without daunger of law like a King, as *Dauid* might? 2. Sam. 11. 4.

Whether thou wouldst not tell a lie as *Abraham* did, if it stood vpon thy life, which made him twise dissemble that his wife was his sister, least he should die for her beautie? Gen. 12. 13. Gen. 20. 2.

Finally, if it should be said vnto thee as the diuell said to Christ, *All these will I giue thee, if thou wilt fall downe and worship me*, that is no more, but if thou wilt sin, whether thou wouldest yeeld or no. Matth. 4. 9.

If thou haue sinned thus and thus before, I wil not say therefore the Lord will not heare thee, but *Dauid* saith, *If I regard wickednes in my heart, the Lord will not heare me*, that is, if for any cause a man purpose and carrie a minde to sin when he is tempted, the Lord is so far from helping him, that he wil stand Psal. 66. 18.

1.King.18.26. like *Baal*, as though he did not heare him; for he hath a Traitors minde as deepe as any, which thinks, for a dukedome I wold betray my Prince, though he neuer play the Traitor in his life. Thus ye haue heard how to trie spirits, and how to discerne a Christian from an hypocrite, and how to oppose your hearts, that yee may be sure to iudge rightly what ye are.

The fourth examination

Now we come to that examination, which is the epitome or abridgment of all these; for memorie is short, and all are not of one strength, but some run, and some goe, and some creepe, and all do well, so long as they striue to perfection. The matters whereof principally the minde should be examined before the Sacrament, are these.

Heb.6.1. The receiuers articles.

1 First, whether thou haue faith, not onely to beleeue that Christ died, but that he died for thee: for as the scripture calleth him a Redeemer, so *Iob* calleth him *his Redeemer*.

Esai.59.20. *Iob.19.25.*

2 The second article is, whether thou be in charitie, not whether thou loue them

thē which loue thee, but whether thou loue them which hate thee: for Christ commandeth vs *to loue our enimies.* *Matth.5.44.*

The third article is, whether thou repent, not for thy open and grose sins, but for thy secret sinnes, and pettie sins, because Christ saith, *that we must giue account for euerie idle word.* 3 *Matth.12.36.*

The fourth article is, whether thou resolue not to sin againe for any cause, but to amend thy euill life, not when age commeth, or for a spurt, but to begin now and last til death, for Christ is *Alpha*, and *Omega*, both the beginning, and the end, as well in our liuing, as in our being, which hath made no promise to them which begin, but to them which perseuere. 4 *Reuel.22.13.* *Reuel.2.10.*

The last article is, whether thou canst finde in thy heart to dye for Christ, as Christ dyed for thee, for we are bid, not onely to follow him, but to beare his crosse: and therefore we are called seruants, to shew how we should obey; & we are called souldiers, to shew, how we should suffer. 5 *Luk.12.38.* *2.Tim.2.3. & 4.*

These are the receiuers articles, whereof his conscience must be examined, before he receiue this Sacrament: happie is he which can say, *All these haue I kept*: for the Doue was not so welcome to *Noah*, as this man is to Christ. But if thou finde not these affections within, but a nest of vices, leaue thine offring at the Altar, and returne to thine examination againe, for thou art not a fit guest to sup with the Lord, vntill thou haue on this *Wedding garment*. How is it then that some regard their other garments more than this? *Paul* saith, *Examine your selues*, and they examine their apparell, if they haue new clothes in the countrey, then they are readie to receiue. I haue knowne many kept from the Sacrament a whole yeare togither by their masters, for nothing but for want of a new sute to set them forth with their fellowes.

Matth.19.20. *Gen.8.11.* *Matth.5.24.* *Matth.22.11.*

The preparation of cũtrie folke before they receiue.

Others respect whether it be a faire day, that they may walke after seruice, making that day vpon which they receiue, like a Schollers Thursday, which he

he loues better than al the dayes in the weeke, onely becauſe it is his play day. Thus like the Iews, *they ſit downe to eate, and riſe vp to play*, that as Chriſt calleth the Phariſies prayer *babling*, *Matth.6.7.* ſo their receiuing may be called *dallying*.

When they haue the Sacrament in their belly, they thinke that all is well, as *Micah* when he had a Leuit in his houſe, thought that God loued him: but as the Leuit did not profite him, becauſe he receiued nothing but the Leuit, ſo the bread and wine doth them no good, becauſe they receiue nothing but bread and wine, for want of faith. *Iudg.17.* Maruell not then if you haue not felt that comfort after the Sacramēt which you looked for, for it is comfortable to none, but to them which prepare their hearts, and examine themſelues before, becauſe it is not the mouth, but the heart which receiueth comfort.

Now it may be that the moſt which are here, haue brought a mouth, & not a hart: thoſe go away from the ſacramēt to deſpight Chriſt, as *Iudas* went from

Ioh.13.30. the Sacrament to betray him.

The other go away, like one which hath receiued a cheerefull countenance of the Prince, all his thoughts are ioy, & the countenance of the Prince is ſhil in his eye. As he which hath eatē ſweet meate hath a ſweete breath: ſo they which haue eaten Chriſt, all their ſayings and doings are ſweete like a perfume to men, and incenſe to God: their peace of conſcience, and ioy of heart, & deſire to do good, wil tel them whether they haue receiued the bare ſignes, or the thing ſignified. Euerie one which receiueth this Sacramēt, ſhal feele himſelfe better after it, like the Apoſtles, or elſe he ſhall finde himſelfe worſe after it, like *Iudas*. Hereby yee ſhall know whether ye haue receiued like the Apoſtles, or like *Iudas*. Thus we haue ended the doctrin of the Lords Supper. Now, if you cannot remember all that I haue ſaid, yet remember the text, that is, *Examine your ſelues before you receiue this Sacrament, hereafter.*

How a man ſhall know whether he haue receiued well.

FINIS.

THE EXAMINATION OF VSVRY,

in two Sermons.

Taken by Characterie, and after examined.

Imprinted at London by *R. Field* for *Thomas Man*, dwelling in Paternoster row, at the signe of the Talbot.

1591.

*66-1982
Susan-na hams

[illegible]

To the Reader.

HEere thou haſt the Sermons which haue bene often deſired, becauſe of the matter fit for this Citie. One ſaith, that he would neuer ſpeake to Vſurers, and Bribemongers, but when they be vpon their death-beds: for he which liueth by ſinne, reſolueth to ſin, that he may liue. But when he goeth to hanging, Iudas himſelfe will ſay, I haue ſinned. If I ſpeake not to Vſurers vpon their death-bed, yet I ſpeak to Vſurers which ſhal lie vpon their death-bed. Three things do giue me hope. One is, that all hearts are in the hands of God, to call them at what houre he liſt, and therefore Saul may become an Apoſtle. The next is, that the third crow doth waken more then the former, and therefore after the

Mat. 27. 4.

Act. 9. 15.

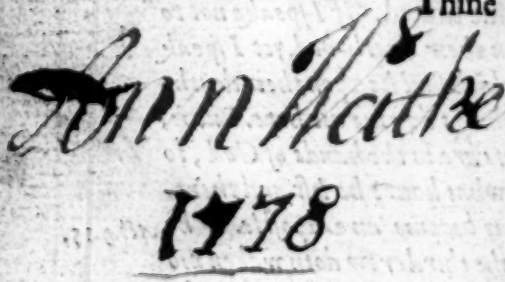
crowing of other, this crow may happily be heard. The last is, that there is no sinne, but some men haue bene reclaimed from it, and so may Vsurers from their sinne.

1.Sam.17.51. *Therefore go my booke like* Dauid *against* Goliah, *and fight the Lords battels against Vsurers. The Lord giue that successe to his doctrine in these leaues, that it*

Iosh.5.1. *may consume Vsurers, as* Ioshuah *drove out the* Chananites *before him. If I could take but this one weed out of the Londoners Garde, I were answered for my health and my strength spent amongst them.*

Reade with thy best mind, & thou shalt profit more.

Thine H. S.



The Examination of Vsurie, in two Sermons.

The first Sermon.

Psal.15.vers.1.&5.

Lord, who shall dwell in thy Tabernacle?
Who shall rest in thine holy mountaine?
He that giueth not his money to Vsurie.

THese two verses must be considered togither, because one is the question, and the other is the aunswere: *David* demaunds who shall come to heauen? and God tels him that vsurers shal not come thither: as if he should say, they go to hell. Therefore as *Paul* taught *Timothie* to warne them which are rich, as though they had more need to be warned than other: so this sentence seemeth to be penned for a warning to the rich, because it strikes vpon the rich mans vice.

Vers.1.

1.Tim.6.17.

I haue ſpoken of Bribery and ſymonie, and now I muſt ſpeake of their ſiſter Vſury. Many times haue I thought to ſpeake of this Theame, but the arguments which are alleaged for it, haue made me doubtful what to ſay in it, becauſe it hath gone as it were vnder protection. At laſt you ſee it falleth into my text, and therefore now I cannot bauke it any longer. Therefore if any here haue fauoured this occupation before, let him now ſubmit his thoughts vnto Gods thoughts; for I will alledge nothing againſt it, but that which is built vpon the rocke.

Vſurie is the ſinne which God will trie now whether you loue better than his word: that is, whether you wil leaue it if he forbid it: for if he flatly forbid it, and yet you wilfully retain it, then you loue Vſurie better than Gods word. Therefore one ſaith wel that our Vſurers are Heretikes, becauſe after manie admonitions, yet they maintaine their errour, & perſiſt in it obſtinatly as Papiſts do in Poperie. For this cauſe I am glad

Vſurers Heretikes.

glad that I haue any occasion to griple with this sinne, where it hath made so many spoiles, and where it hath so many patrõs: for it is said that there be mo of this profession in this Citie, than there be in all the land beside. There be certain sinnes which are like an vnreasonable enimie which will not be reconciled to death, & this is one of those euerlasting sinnes which liue and die with a man. For when he hath resigned his pride and his enuie and his lust, yet Vsurie remaineth with him, & he saith as *Naaman* said, *Let the Lord be mercifull vnto me in this:* let me haue a dispensation for this, as though this were a necessarie sin, & he could not liue without it. There be three sinnes which are coũted no sins, and yet they do more hurt than all their fellowes, and those are Bribery, Nonresidencie, & Vsury: these three becausse they are gainfull are turned from sinnes to occupations. How many of this citie for all that they are Vsurers, yet would be counted honest men, & would faine haue Vsury estee-

2. *King.* 5. 18.

Three sinnes counted no sinnes.

med as a trade: whereas if it were not so gainfull, it would be counted as great a sinne as any other, & so it is counted of all but thē which liue by it. This is the nature of pleasure and profite, to make sins seeme no sins if we gaine any thing by thē, but the more gainfull a sin is, the more dāgerous it is, & the more gainful vsurie is, the more dangerous it is. I will speake the more of it, because happely you shall not heare of this matter again.

The contēts of this Treatise.

First I will define what vsurie is: Secondly, I will shewe you what vsurie doth signifie: Thirdly, I will shew the vnlawfulnes of it: Fourthly: I will shew the kinds of it: Fiftly, I will shew the argumēts which are alledged for it: Sixtly, I will shew the punishment of it: Seuēthly, I will shew you what opiniō we should hold of thē which do not lend vpō vsurie, but borrow vpō vsury. Lastly, I will shew you what they should do which haue got their riches by vsurie.

The definition of Vsurie.

Touching the first, Vsurie is that gaine which is gottē by lending, for the vse of the thing which a man lendeth, coue-

couenanting before with the borrower to receaue more than was borrowed: & therefore one calls the vsurer a legall theefe, becauſe before he ſteale, he tells the partie how much he will ſteale, as though he ſtole by law. This word *more*, comes in like a ſixt finger, which makes a monſter, becauſe it is more thā ſhould be. Another defining vſurie, calleth it the *Contrarie to charitie:* for *Paul* ſaith, *Loue ſeeketh not her owne*, but vſurie ſeeketh anothers which is not her owne: therfore vſurie is farre from loue, but *God is loue*, ſaith *Iohn*, therefore vſurie is farre from God to. Vſurers ſteale by law. 1. *Iohn* 4. 8.

Now, all the Commaundements of God are fulfilled by loue, which Chriſt noteth when he draweth all the Commaundements to one Cōmaundement, which is, *Loue God aboue all things, and thy neighbour as thy ſelfe:* as if he ſhould ſay, he which loueth God, wil keepe all the Commaundements which reſpect God, & he which loueth his neighbour wil keepe all the cōmādemēts which reſpect his neighbour, therfore to main- *Mat.* 22. 37.

taine loue, God forbiddeth all things which hinder this loue: and among the reſt here he forbiddeth Vſurie, as one of her deadlieſt enemies: for a mā cānot loue and be an Vſurer, becauſe Vſurie is a kinde of crueltie, and a kind of extortion, and a kind of perſecution, & therfore the want of loue doth make Vſurers: for if there were loue there would be no Vſurie, no deceit, no extortiō, no ſlaundering, no reuenging, no oppreſſion, but we ſhould liue in peace, & ioy, and contentment like the Angels; whereby you ſee that all our ſinnes are againſt our ſelues: for if there were no deceit, then we ſhould not be deceiued; if there were no ſlaunder, thē we ſhould not be ſlaundered; if there were no enuie, then we ſhould not be enuied; if there were no extortion, thē we ſhould not be iniuried; if there were no Vſury, thē we ſhould not be oppreſſed. Therfore Gods law had bene better for vs then our owne law: for if his law did ſtand, then we ſhould not be deceiued, nor ſlaūdered, nor enuied, nor iniuried,

nor

nor oppreſſed. God hath commaunded euery man to lend freely, & who would not borrow freely? Therefore they which brought in Vſurie, brought in a law againſt themſelues. *Luke 6. 35.*

The firſt Vſurers which we read of, were the *Iewes*, which were forbidden to be Vſurers, yet for want of faith and loue, *Ezekiel* and *Nehemiah* doth ſhew how the *Iewes*, euen the *Iewes* which receiued this law from God himſelf, did ſwarue from it as they did frō the reſt. Firſt, they did lend vpon Vſurie to ſtraungers; after they began to lend vpon Vſurie to their brethren, and now there be no ſuch Vſurers vpon earth, as the *Iewes* which were forbidden to be Vſurers. Whereby you may ſee how the malice of man hath turned mercie into crueltie. For whereas lending was commaunded for the benefite of men, Vſurie hath turned it to the vndoing of men: for they take when they ſeeme to giue; they hurt when they ſeeme to helpe; they damage whē they ſeeme to vātage: therfore it is well noted that v- *Ezech. 18. 22. Nehe. 2. 5. Deut. 15. 10.*

surie hath her name of byting, and she may wel signifie byting: for many haue not onely bene bitten by it, but deuoured by it, that is, consumed all that they haue: therfore as the Apostle saith, *If you bite one another, take heede you be not deuoured one of another*: so I may say if you be vsurers one to another, take heede you be not deuoured one of another, for vsurers are byters. As the name of the deuill doth declare what an enemie he is; so the name of vsurie doth declare what an enemie she is. That you may know vsurie for a byter, her name doth signifie byting. If there were one byting vsurie, and another healing vsurie, then vsurie should haue two names; one of byting, & another of healing: but all vsurie signifieth byting, to shewe that all vsurie is vnlawfull. Now, you haue heard what vsurie is, & of what it is deriued, you shall heare the vnlawfulnesse of it.

Galat.5.15.

Because it signifieth an aduersarie.

Neschec.

1 The vnlawfulnesse of Vsurie.

First, it is against the law of charitie, because charitie biddeth vs to giue euerie man his owne, and to require no more

more than our owne; but Vsurie requireth more than her owne, and giues not to other their owne. Charitie reioyceth to cõmunicate her goods to other, and Vsurie reioyceth to gather other mens goods to her selfe.

Secondly, it is against the law of Nations; for euerie Nation hath some law against Vsurie, and some restraint against Vsurers, as you shall heare whẽ we speake of the punishment. 2

Thirdly, as it is against the law of Nations, so it is against the law of Nature, that is, the naturall compassion which should be among men. You see a riuer whẽ it goeth by an emptie place, it will not passe vntill it hath filled that emptie place, & then it goeth forward to another emptie place and filleth it, & so to another emptie place & filleth it, alwayes filling the places which are empty: so should we, the rich should fill the poore, the full should fill the hũgry, they which abound should fill them which want, for the rich are but Gods Amners, & their riches are cõmitted to 3 A similitude.

them of God to distribute and do good as God doth him selfe. As the water is charitable after a sort, so is the ayre, for it goeth to emptie places to, and filleth them as the water doth. Nature cannot abide that any place should be emptie, and therefore the ayre though it be a light body, and so naturally ascendeth vpward: yet rather than any place in the earth should be empty, the ayre will descend as it were from his throne, and go into caues, into dennes, and into dūgeons, to fill them. If the rich were so good to their empty brethrē, as the ayre and water are to other emptie things; as there is no emptie place in the world, so there should be no emptie person in the world: that is, the rich in *Israell* would fill the poore in *Israell*, but the rich make the poore to fill them, for Vsurers feede vpon the poore euen as great fishes deuoure the small. Therefore he which said. *Let there not be a begger in Israell*; sayd to, let there not be an Vsurer in *Israell*; for if there be Vsurers in *Israell*, there will be beggers in

Deut. 15. 4.

Israell,

Israell, for Vsurers make beggers, euen as Lawyers make quarrellers. Fourthly, it is against the law of God. First, it is forbidden in *Exod.*22. where it is said, *If thou lend money vnto my people, that is, to the poore with thee, thou shalt not oppresse them with Vsurie:* here Vsurie is called oppression, therfore if oppression be a sinne, Vsurie is a sinne to. Secondly, it is forbidden in *Leu.*25.36. where it is said, *Thou shalt not giue thy money to Vsurie, nr lend thy vitailes for increase*. Here you may see, that men may be Vsurers of vittailes & other things, as well as of money. Thirdly, it is forbiddē in *Deut.* 23. where it is said, *Thou shalt not lēd vnto thy brother vpon vsurie.* And least you should say, that he meaneth but one kind of Vsury, he sheweth, that he meaneth all kindes of Vsurie: for after he saith, *as Vsury of money, vsury of vittailes, vsury of corne, or vsurie of any thing which is giuen to vsurie:* becausse some are not Vsurers of money, but som are Vsurers of vittailes, some are Vsurers of cloth, some are Vsurers of corne, some are V-

4

Deut. 23.19.

surers of wine, some are Vsurers of oyle, and some of one thing, and some of another, and none would be counted Vsurers, but they which lend money vpon Vsurie; therfore God forbiddeth so precisely Vsurie of any thing, shewing, that all Vsurie is vnlawfull. It is a miserable occupation to liue by sinne, and a great comfort to a man when he looketh vpon his gold and siluer, and his heart telleth him, all this is well gotten, and when he lyeth vpon his deathbed, and must leaue all to his children, he can say vnto them, I leaue you mine own; but the Vsurer can not say, I leaue you mine owne, but I leaue you other mens, therefore the Vsurer can neuer dye in peace, because if he dye before he make restitution, he dyeth in his sinne.

Iohn. 11. 36. When Christ raised *Lazarus* frō death, after he had laine foure dayes in the graue, he wept so ouer his sepulcher, that the standers about sayd one to another, *See how he loued him*, As it may be said of Christ, See how he loueth vs, so it shuld be sayd of vs, See how they loue one

an

another. For Christ said to his disciples, *Loue one another as I haue loued you.* But it may be said of the Vsurer, see how he hateth other, and loueth himselfe. For when he saith that he lendeth for compassiō, he meaneth for cōpassion of himselfe, that he may gaine by his pitie. The Vsurer loueth the borrower, as the Iuye loueth the Oke: The Iuye loueth the Oke to grow vp by it, so the Vsurer loueth the borrower to grow rich by him. The Iuye claspeth the Oke like a louer, but it claspeth out all the iuyce and sap, that the Oke cannot thriue after: So the Vsurer lendeth like a friend, but he couenanteth like an enemie, for he claspeth the borrower with such bands, that euer after he diminisheth, as fast as the Vsurer encreaseth. Iohn 13.34.

Vnderstand that his Sermon vpon the mount, is an exposition of the Commādemēts, or else the text will not seeme to implie this. Luke 19.8.

Christ expounding the commandement which forbiddeth to steale, saith, *lend freely*, shewing that Vsurie, because she lendeth not freely, is a kind of theft, & the Vsurers a kind of theeues, for else this expositiō were not right. Therfore *Zacheus*, as though he had stolne other mens goods, when he began to repent,

he restored them agayne foure foulde, euen as theeues are inioyned to restore foure foulde for that which they haue stolne, so *Zacheus* restored foure foulde, as though he had stolne. It seemeth that *Zacheus* was no great theefe, because he restored foure foulde for all that he had gotten wrongfullie, for he got but the fourth part of his goods wrongfullie at the most, or else he could not haue restored foure foulde agayne. But now, if some should restore foure foulde, for all that they haue gotten wrongfullie, they should restore more than they haue, because all which vsurers get, they get wrongfullie: for their occupation is a sinne, and therefore one saith, Because they cannot restore foure foulde here, they shall suffer an hundreth foulde hereafter. *Amaziah* is forbidden to strengthen himselfe with the armies of *Israell*, onely because *Israell*, had offended God; if *Amaziah* might not ioyne the armies of *Israell* with his armies to strengthen him, dareste thou ioyne the goods of the poore with thy goods to enrich thee? When

In some kind of theft. *Exod.22.*

2.Chron.25.

Go

God set *Adam* his worke, he sayd, *In the sweate of thy browes shalt thou liue:* not in the sweate of his browes, but in the sweate of thy browes; but the Vsurer liueth in the sweat of his browes, & her browes: that is, by the paines and cares, and labours of another, for he taketh no paines himselfe, but onely expecteth the time when his interest will come in, like the belly which doth no worke, & yet eateth all the meate. Whē God had finished his creatiō, he said vnto mā, and vnto beasts, and vnto fishes, *Increase and multiplie*, but he neuer said vnto money, increase and multiplie, because it is a dead thing which hath no seede, and therefore is not fit to ingender. Therefore he which saith to his money, increase & multiply, begetteth a mōstrous birth, like *Anah*, which deuised a creature which GOD had not created before. Christ sayth to his Disciples, *If you loue but them which loue you, what are you better than the Publicans, for they loue their brethren:* so I may say, if you will lend to none but

Gen. 3. 19.

Gen. 1. 28.

Gen. 36. 24.

Mat. 5. 46.

to them which will pay you Vsurie for it, what are you better than the *Iewes*? for the *Iewes* would lend for Vsurie; & if you be no better than the *Iewes*, then you shall speede no better than they: for as Christ said, *Except your righteousnesse do exceede the righteousnesse of the Pharisies, your reward shall not exceede the reward of the Pharisies*: so, except your charitie doe exceede the charitie of the *Iewes*, your reward shal not exceede the reward of the *Iewes*. All this doth shew, that the Vsurer is like *Esau*, of whom God said, *Esau haue I hated*. Now in the 112. Psalme you shall see who is like *Iacob*, of whom God saith, *Iacob haue I loued*: for there *Dauid* saith, *a good man is mercifull, and lendeth*, and straight vpō it he setteth this crowne, *he shall neuer be moued, but be had in perpetuall remembrance*: as if he should say, this is the good mās Vsury, this is his increase, euē a good name, & euerlasting ioy. Again, in the 23. of *Exod.* it is said, *Lēd vnto him which wanteth without Vsurie, that the Lord may blesse thee*: as if he should say,

Mat. 5. 20.

Mala. 1. 3.

Vers. 5.

let

let the Lord pay the increase, feare not to be loosers by doing good, for God hath giuen his word to requite it him selfe. As he saith to them which were afraide to pay tithes, and offer sacrifice, *Trie me if I will not powre downe a blessing vpon you:* so he seemeth to say vnto them which are afrayd to lēd, trie me if I will not powre downe a blessing vpon you. Whō will you trust, if you do not trust your creator, your father, your redeemer, your preseruer, and your Sauiour? *Mala.3.10.* *Deut.25.10.*

Now you haue heard the vnlawfulnes of Vsurie, you shall heare how many kindes there be of it. As other crafts are called Mysteries, so I may fitly call it, the Mysterie of Vsurie, for they haue deuised mo sorts of Vsurie, thā there be trickes at cardes, I cannot recken halfe, and I am afrayde to shew you all, least I should teach you to be Vsurers, while I dissuade you from Vsurie, yet I will bring forth some; and the same reasons which are alledged against these, shall condemne all the rest.

Some will not take Vsurie, but they

The kinds of Vsurers.

wil haue the vse of your pasture, or your land, or your orchard, or your teame, or your kine, vntill you pay the money agayne, which in that time will grow to a greater gayne to the Vsurer, and a greater losse to the borrower, than if he had paide more money than other vsurers are wont to take.

2 Some will not take vsurie, but they will take plate, and vessell, and tapistree, and bedding, and other houshold stuffe, to vse and weare, vntill their money come home, which will lose more in the wearing, than the interest of the money would come to. This vsurie is forbidde in the 2. of *Amos*, where God complaineth saying, *They lye downe vpon the clothes which are laid to pledge*: shewing, that we should not lye downe vpō such clothes, that is, we should not vse or weare the thing which is laid to pledge.

3 Some will take no Vsurie, but they will take a pawne which is better than the money which they lend, and then they will couenant, that if he bring not the money agayne by such a day, he for-

forfetteth his pawne: which day the Vſurer knoweth, that the poore man is not able to keepe, and ſo keepeth the pawne for his money, which is worth twiſe his money. This Vſurie is forbidden in *Leuit*. 25. where it is ſayd, *Thou ſhalt not take Vſurie or vantage*: as if he ſhould ſay, thou ſhalt not take the forfeiture; for then thou takeſt vantage, when thou takeſt more than thou lendeſt.

Some will not take Vſurie, but they will buy ſome thing at a ſmall price, and then couenant with the borrower that he buy the ſame agayne of the ſame price at ſuch day, which day the vſurer knoweth that the borrower is not able to keepe, and ſo he getteth for a little, that which the other might haue ſold for much more. This vſurie is condemned in the 1. *Theſſa*. 4. where it is ſayd, *Let no man defraude or circumuent his bretbren in any thing*. 4

Some will not take vſurie, but they will lend out their money to occupiers, vpon condition to be partakers in their 5

gaines, but not in their losses: so one takes all the paines and abideth all the venture, and the other which takes no paines, reapeth halfe the profit. This vsurie is forbiddē in 2. *Thes.* 3. 10. where it is sayd, *He which will not worke let him not eate.*

6 Some will not take Vsurie, but if he be a Labourer, or a Masō, or a Carpēter, which borroweth of him, he wil couenāt with him for so many days work, he shal labour with him so many dayes, or so many weekes for no money, but the loane of money. This Vsury is condemned in *Luke.* 10. 7. where it is said, *The labourer is worthie of his hire.*

7 Some will not take Vsurie, but if you haue not presēt money to pay for their wares, they will set a high price of them, for the forbearing of the time, and so they do not onely sell their wares, but they sell time to: that is, they do not onely sell their owne, but they sell Gods owne. Therefore one saith of these, *When he selleth the day, he selleth the light, and when he selleth the night he sel-*

leth

leth reſt: therefore when he would haue the light of heauen, and the reſt of Paradiſe, it ſhall be ſaid vnto him that he hath ſold both alreadie. For he ſold light when he ſold the day, and he ſold reſt when he ſold the night: and therefore now he can haue neither light nor reſt. Hereafter let not the Londoners ſay that they giue time, but that they ſell time.

There be other Vſurers which will not lend themſelues, but giue leaue to their wiues, and they play like huckſters, that is, euerie moneth a peny for a ſhilling, which is one hundred for another in the yeare. 8

But that I was informed of them ſince this ſermon was preached, I had left out our capitall Vſurers, which wil not lend any money, becauſe they dare not require ſo much gain as they wold haue, but if you would borrow an hũdred pound, they will giue you wares worth threeſcore pound, and you ſhall anſwere them an hundred pound for it. Theſe are the Vſurers generall, which lurke about the the Citie like Rats, & 9

1.Pet.5.8. Wesels, and Fulmers, of whom may be said the same which is said of the diuels, *they seeke whom they may deuour.*

10 There be other Cosins to vsurers, which are not counted vsurers, such as take money for that which they should giue freely: such as take as much for a counterfeit as for the best: such as take a fee of a Client & do him no pleasure: such as take money for Masses, & Dirges, and Trentals, and Pardons, & such like drugs, which do no more good than fire out of the chimney. This is a kind of vsurie and deceit beside, which one day they will cast away as *Iudas* did his thirtie pence.

Vsuries Cosins.

Obiections made by vsurers. Now you haue heard the kinds of vsurie, you shall heare the arguments which are deuised for vsurie.

Sinne is neuer complet vntil it be excused: this is the vantage which the diuell getteth by euery sinne, whensoeuer he can fasten any temptation vpon vs, we giue him a sinne for it, and an excuse to boote as *Adam* our father did. First he sinned, and then he excused: so

Gen.3.

first

firſt we ſinne, and then we excuſe: firſt an vſurer, and then an excuſer. Therefore euery vſurer wil defend vſury with his tongue, though he cõdemne it with his conſcience. If the Image makers of *Epheſus* had not liued by Images, they would haue ſpokẽ for Images, no more than the reſt: for none ſtood for Images but the Image makers: ſo if the vſurers did not liue by vſury, they would ſpeak for vſurie no more than the reſt: for none ſtand for vſurie but vſurers. *Act.19.25.*

It is an eaſie matter, if a man be diſpoſed, to ſpeak ſomthing for euerie vice; as ſome defend the Stewes: ſome defend treaſõ; ſome defend Nonreſidẽcy: ſome defend ſwearing by my faith: ſome defend bowling vpon the Sabaoth: and ſome defend vſurie. But, *will you pleade for Baal?* (ſaith *Ioaſh*) that is, will you plead for ſinne which wil plead againſt you? A ſinne is a ſinne when it is defended: nay, a ſinne is two ſins, when it is defended: for *he which breaketh one of the leaſt commandements* (ſaith Chriſt) & teacheth others to doe ſo, *is the leaſt* *Iud.6.31.* *Matth.5.19.*

in the kingdome of heauen. A Squire of low degree is a Squire of no degree: so the least in the kingdome of heauen is none of the kingdome of heauen. Who thē is the least in the kingdome of heauen? not he which breaketh the least of the commandemēts, but he which teacheth others to do so: that is, he which by defending, and excusing, & minsing, and extenuating his sinne, incourageth others to sinne too.

To defend Vsury, they distinguish vpon it, as they distinguish of lying: as they say, there is a pernicious lye, and an officious lye, and a merry lye, and a godly lye: so they say, there is the Merchants Vsurie, and the Strangers Vsurie, and the Widdowes Vsurie, and the Orphanes Vsurie, and the poore mans Vsurie, and the biting Vsurie, and the charitable Vsurie, and the necessarie Vsurie. As God said, *yee shall dye*, and the woman said, *peraduenture yee shall dye*, and the Serpent said, *ye shall not dye*; so there be three opinions of Vsurie: some say like God, *thou shalt dye*, they thinke

Gen. 2.

Three opinions of Vsury.

thinke that Vſurie is vtterly vnlawful, becauſe God hath vtterly forbid it: ſome ſay like the woman, *peraduenture thou ſhalt die*, they doubt whether Vſurie be vtterly vnlawfull or no, becauſe it is ſo much tollerated: ſome ſay like the Serpent, *thou ſhalt not die*, they thinke that Vſurie is lawful, becauſe it is gainfull, as *Saul* thought that the Idolaters beaſts ſhold not be killed, becauſe they were fat. But as he was commanded to kill the fat beaſt, as well as the leane, ſo we are commanded to kill fat ſinnes as well as leane ſinnes; gainfull ſinnes as well as prodigall ſinnes. Gen. 3. 1. Sam. 15. 9.

They which plead for Vſurie, obiect theſe arguments. Firſt they ſay, God doth allow ſome kinde of Vſurie, for in *Deut.* 23. it is ſaid *of a ſtranger thou mayeſt take Vſurie*. I perceiue no ſcripture ſpeaketh for Vſurers. *Of a ſtranger* (ſaith God) *thou maiſt take Vſurie*: but thou takeſt Vſury of thy brother, therfore this cõdemneth thee, becauſe thou vſeſt thy brother like a ſtranger. Here *ſtranger* doth ſignifie the *Iews* enimies, 1 Obiections for Vſurie.

whom they were commaunded to destroy: therefore marke how much this maketh against Vsurie, which they obiect for Vsurie. God doth not license the *Iewes* to take Vsurie of any, but their enimies, whom they might kill: They might not be Vsurers vnto any, but to them of whom they might be destroyers, whom they might slay, of thē only they might take vsury: shewing that Vsury is a kind of punishmēt, and such a kind of punishment, as if we are to kill a man, it were a verie fit punishment for him, and therfore the *Iewes* might take Vsurie of none, but them whom they might kill. I hope Vsurers will alledge this scripture no more.

2 Secondly, they say that they lend for compassion, & so make Vsurie a work of charitie. This were charitie not to be partakers in our gaines, but to be partakers in our losses; but Vsurers wil be partakers in our gaines, but not in our losses; nay, though we lose, yet they will gaine: is this charity? it is Vsurers charitie.

Thirdly,

Thirdly, they say, if he gaine and I gaine too, is not this well? may he not consider my friendship, and be thankfull? yes, he may be thankfull, but no man is bound to be thankful, but when he hath receiued a good turne, then he is tried whether he will be thankfull or no: and if he requite thy curtesie, then he is thankfull, but if thou bind him to requite it, then thou art couetous. 3

Fourthly they say, Vsurie is necessarie for Orphans, and Widdowes, and Straungers, which haue no other way to get their liuing, and therefore some Vsurie must be tolerated. If Vsurie be necessarie for vs, how did the *Iewes* without it? Did God thinke it good for the state of their common weale to be without Vsurers? and is it good for the state of our common weale to haue Vsurers? this is wisedome against God. 4

Fiftly they say: If I may not gaine by the money which I lend, I will lend no more, but keepe my mony to my selfe: nay, that is as bad to keepe thy money 5

from them which need, as to lend thē mony for Vsurie. For Christ saith, *from him which borroweth turne not away thy face.* Therefore thou art bound to lend. As he hath a curse in *Prou.* 11. which keepeth his corne, when he should sell it to thē which hunger; so he hath a curse in *Eze.* 18. which keepeth his mony whē he should lend it to them which want.

Matth. 5. 42.

6 Sixtly they say, because Vsurie comes of biting, the biting vsurie is onely forbidden, & none but the biting vsurie why then all vsurie is forbidden, for all vsurie commeth of biting, so the wise God hath giuen it a name to condemne it.

7 Lastly, they alledge the Law of the land for it, and say, the Queenes statute doth allow vs to take vpon vsurie ten in the hundreth. These are like the Iewes, which said, *We haue a law, and by our law he shall die:* whē they could not say by Gods law he shall die, then they said *by our law he shall die:* so when they cannot say by Gods law we may take vsurie, they say by mans law we may take

Iohn. 19. 7.

take vsurie, this is the poorest defence of all the rest: for if Gods law forbid thee, can any law of man excuse thee? As it would not serue *Adam* to say, *the woman bad me*; so it will not serue the vsurer to say, the Law doth licence me. But he cannot say, the Law doth license me: for though peraduenture our Law do tollerate more than should be tollerated, yet I would haue you know, that our Law doth not allow ten in the hūdreth, nor fiue in the hundreth, nor one in the hundreth, nor any vsurie at all: but there is a restraint in our Law, that no vsurer take aboue tenne in the hundreth, it doth not allow ten in the hundreth, but punisheth that tyrant which exacteth aboue ten in the hundreth. It is much like that tolleration which we reade of diuorces. For the hardnesse of mens hearts, Christ saith, that *Moses* did suffer the man and wife to part a sunder: So for the hardnesse of mens hearts, our *Moses* our Prince is faine to suffer as it were a kind of vsury, because otherwise no men would lend.

Gen. 3.

Matth. 19. 7.

Theſe are the beſt excuſes which our Vſurers haue to plead for themſelues, againſt they come before the tribunall of God, & if their reaſons wil not ſtand before men nor their owne conſcience, how will they ſtand before the Lord? And yet he which ſpeaketh to theſe, maketh himſelfe a mock. Chriſt preached many Sermons, and was neuer ſcorned at any, but when he preached againſt couetouſneſſe, thē it is ſaid that he was mocked: ſhewing that theſe kind of men are moſt incorrigible and wedded to their ſinne till death make them part. Yet for their greater condemnation, we are commāded to ſpeak to them which wil not heare: of which number is euerie reader of this Sermon if he be a Vſurer after.

Luk.16.14.

Ezek.2.5.

What the vſurer is like.

Now, you long to heare what the Vſurer is like. To what ſhal I likē this generatiō? They are like a Butlers box: for as all the counters at laſt come to the Butler; ſo all the mony at laſt commeth to the Vſurer, ten after ten, & ten after ten, and ten to ten, til at laſt he receiue

ceiue not only ten for an hundreth, but an hundreth for ten. This is the onely difference, that the Butler can receiue no more than he deliuered: but the Vsurer receiueth more than he deliuereth. They are like a Moth; euen as a Moth eateth a hole in cloath, so Vsury eateth a hole in siluer: If you haue a peece of siluer which is as much as an hūdred pounds, in one yeare vsury will eate a hole in it as big as ten pounds: in two yeares she will eate a hole as big as twentie pounds: in three yeares she wil eate a hole as big as thirty pounds. Nay, now they say, he is but a bad husband which cannot eate a hole as big as fiftie pounds in a yeare: that is, which cannot gain halfe in half: how many holes haue these Moths eaten in poore mens garments? They are like Nonresidēts, that is, such bad members, that no man speaketh for them but thēselues. As no mā standeth for Nonresidencie, but he which is a Nonresident, or he which would be a Nōresidēt: so no mā stādeth for Vsurie, but he which is an Vsurer,

or he which would be an vsurer. They
1 King.21.7. are like *Iezabel*, which said, *Let me alone, I haue a way.* If there be no way to liue (saith the false Steward) I know what to do. I will deceiue: so if there be no way to liue (saith the vsurer) I know
Luk.16.4. what to do, I will oppresse: If I cannot liue by buying, nor by selling, nor by flattering, nor by labouring, I will liue by oppression. But as one in his Cōmēt speakes to the false Steward. *Thou saiest I know what to do, but dooest thou know what thou shalt suffer?* So I say to vsurers, you say you know what to do, but do you know what you shal suffer? In deed he knoweth not what to do, which knoweth not to do well: and therefore Christ said of his persecutors, *that they*
Luk 23.34. *knew not what they did.* Here I will end the first dayes examination.

1.Cor.7.10. Now I may conclude with *Paul, I haue not spoken, but the Lord:* & therfore
Act 9.22. as the Lord said vnto *Saul*, that he persecuted him; so they which resist this doctrin do contemne him, and not me.

The end of the first Sermon.

THE EXAMINATION of Vsurie.

The second Sermon.

IT remaineth that we speake of the vsurers punishment: Then, what may be thought of them which doe not take vsurie, but giue vsurie. Lastly, what they should do, which haue got their riches by vsurie.

To begin with the punishment, not onely Gods law, but euen the Cannon law doth so condemne vsurie, that first it doth excommunicate him from the Church, as though he had no communion with Saints. 1

The punishments of vsurers.

Secondly, it doth detaine him from the Sacraments, as though he had no communion with Christ. 2

Thirdly, it doth depriue him of his Sepulcher, and will not suffer him to be buried, as though he were not worthy to lye in the earth, but to lye in hel. 3

Lastly, it maketh his will to be no 4

will, as though his goods were not his owne: for nothing is ours but that which we haue rightly got: & therefore we say, It is mine by right, as though it were not ours, vnles it be ours by right. This is the iudgement of mans law.

Now you shall heare the iudgement of Gods law. A vsurer doth receiue two Incomes; one of the borrower, and another of the reuēger; of the borrower he lookes for gaine; but of the reuenger he lookes for punishment: therefore all the Scripture propheseth euill vnto him, as *Michaiah* did to *Achab*,

Prou. 28. 8. *Salomon* saith. *He which increaseth his riches by Vsury, gathereth for them which will be mercifull to the poore.* As if he should say, whē he hath loden himselfe like a cart, he shall be vnloden like a cart againe, and they shall inherite his money for whom he did neuer gather it. For, he which is vnmercifull to the poore, meaneth not to gather for them which will be mercifull to the poore: but *Salomon* saith, That they shall be his heires which will be mercifull as he

was

was vnmercifull.

Now mark whether this prophecie of *Salomon* be true, I know not how many in this Citie do increase by vsurie; but this prophesie seemeth to be verified of manie: For it is noted, that the riches and lands of Aldermen and Merchants, and other in *London*, do not last so long, nor indure so well, as the riches and lands of others in the countrey, & that their childrē do not proue so wel as others, nor come to that place in the Common weale, which for their welth their parents looked that they should come to, I can giue no reason for it, but the reason of *Salomon*, *He which increaseth by Vsurie, gathereth for them which will be mercifull to the poore.* That is, their riches shall go from their heires to Gods heires, according to that, *The riches of the sinner is laid vp for the righteous*: that is, the righteous shal inioy that which the wicked gathereth. All riches are vncertaine, but the riches which are euill gotten, are most vncertaine: They may be called moue- Prou. 13. 22.

able goods, for they are verie moueable, like the clowds which neuer reſt
Ezec.22.13. till they fall as they climed. God ſaith, that he will ſmite the vſurer with his fiſt, not with the palme of his hand, but with his fiſt, which giueth a greater blow. As his hands were ſhut againſt the poore, ſo Gods hands ſhall be ſhut againſt him, that his puniſhment may be like his ſinne. But if you will heare their finall ſentence, *Dauid* ſaith here, *That they ſhall not dwell in Gods temple, nor reſt in his holy mountain.* Thē we wil ſeeke no moe puniſhments, for this puniſhment is all puniſhmēts. If they ſhal not come to heauē, whoſe thē ſhal thoſe riches be? Nay, whoſe then ſhall the honour be when that day commeth? If he ſhall not reſt in heauen, then he ſhal
Note. reſt in hell where no reſt is. Then ſaith one, the vſurer ſhall crie vnto his children, Curſed be you my children, becauſe you were the cauſe of theſe torments, for leaſt you ſhould be poore, I was an vſurer, and robbed other, to leaue riches vnto you. To whom, the children

children ſhall reply againe, nay, Curſed be you father, for you were the cauſe of our torments; for if you had not left vs other mens goods, we had not kept other mens goods. Thus when they are curſed of God, they ſhall curſe one an other, curſe the Lord for condēning thē, curſe their ſinnes for accuſing thē, curſe their Parents for begetting them, and curſe themſelues, becauſe they cannot helpe thēſelues: As they which are bleſſed do nothing but bleſſe, ſo they which are curſed, do nothing but curſe. This is the ſecōd Vſury which the Vſurer ſhal receiue of God, after he hath receiued Vſurie of men, then the name of Vſurie ſhalbe fulfilled, as it ſignifieth biting, ſo when it hath bitten other, it ſhall bite the Vſurer to, and neuer reſt biting; then they ſhall wiſh that they could reſtore againe as *Zacheus* did, & ſhall not reſtore, becauſe their money is gone. Therefore if Chriſt be come to your hearts, as he came to *Zacheus* houſe, reſtore now as *Zacheus* did, & eſcape this iudgement. This is the end of the vſu- *Luke. 19.*

rer and his money, if they ſtay toge-
ther till death, yet at laſt there ſhall be
Note. a diuiſion. The deuill ſhall take his
ſoule, the earth ſhall take his bodie,
the ſtrangers ſhall take his goods, and
the mourners ſhall reioyce vnder their
blackes, and ſay, wickedneſſe is come
to the graue.

Therefore, if thou wouldeſt not be
counted an Vſurer then, refraine to
be an Vſurer now, for they which are
Vſurers now, ſhall be counted Vſu-
rers then. Thus you haue heard the
vſurers payment.

Whether it be vnlawfull to giue vſurie. Now if you will know whether it be
vnlawful to giue vſury, as it is vnlawful
to take vſurie, I wiſh that you could re-
ſolue your ſelues, that I might not ſpeak
of it: for I haue heard ſom preachers ſay,
that there be ſome truthes which they
would be loth to preach, & ſo there be
ſome truthes which I would be loth to
preach, becauſe many heare by halues,
& ſome for malice or ignorãce, wil take
things otherwiſe then they are ſpoken,
yet becauſe I haue promiſed, I will

ſpeake

ſpeake ſome thing of it.

Wel then, may we neither take vſurie, nor giue vſurie? I know that *Ieremie* ſaith, *I haue not lent vpon Vſurie to others, neither haue others lent vpon Vſurie to me:* as though both were vnlawful, not only to take vſury, but to giue vſurie. But thereby *Ieremie* doth ſignifie, that he was no medler in the world, wherby they ſhold enuy him like other men, & therefore he cleareth himſelfe chiefly from vſury, becauſe vſurers were moſt enuyed. And to ſhew that he was not an vſurer, he ſaith that he was not a borrower, which is more lawfull thē to be an vſurer, like a mā which ſaith, I do neither hate him nor know him. Why it was lawfull to know him, but to proue that he did not hate him, he ſaith, he doth not know him. So *Ieremy*, to proue that he had not lent vpon vſurie, doth ſay, that he neuer borrowed vpon vſury, which many will doe that wil not lend. The beſt expoſitors giue this ſence of it. I know beſide, that Chriſt did caſt forth the buyers out of the Temple, as well as the ſellers,

Iere. 15. 10.

1. Obiect.

Anſwer.

2. Obiect.

Answer. but that was not for buying, but for buying in the Temple, where they should not buy, but pray: or else it was as lawfull to buy any thing, as it is lawfull to vse it.

3. Ob. I know beside, that it is a cõmõ saying, if there were no buyers, there would be no sellers, if there were no bribe giuers, there would be no bribe takers. But in this case it may be rather sayd, if there

Answer. were no takers, there would be no giuers, for the giuer doth not make the receiuer to take, but the receiuer doth make the giuer to giue, because he will not lend vnlesse the other will giue him for the loane: therfore as we say, the receiuer makes the theefe: so I may say, the receiuer of Vsurie, makes the giuer of Vsurie. Therefore I would be loth to compare thē which are constrained to borrow vpon Vsurie, vnto them which did buy in the Temple, and were not constrained more then they which sold in the Temple. Much lesse may I compare them which giue Vsurie vnto thē which take Vsurie: for there is as great

ods betweene thē, as there is between giuing and taking, or betweene couetousnesse and necessitie, for one is couetousnesse, and the other is necessitie. He which lendeth for vsurie, lendeth for couetousnesse, but he which borroweth vpon vsurie, borroweth for necessitie.

Now, for necessitie God hath allowed many things, as for necessity it was lawfull for *Adams* sonnes to marie with *Adās* daughters, because there were no other women. For necessitie it was lawfull for *Dauid* to eate the shewbread, because he had no other foode. For necessitie it was lawfull to worke, and heale, & fight vpō the Saboth, which was not lawfull, but for necessitie. Therefore for necessitie why may not a man pay more then he borrowed, seeing no Scripture doth forbid vs to pay more thā we borrowed, but to require more thē we lēd. Some do thinke, that as God did vse the ambition of *Absalon*, and the malice of *Pharao*, and the trecherie of *Iudas* vnto good: so men may vse the couetousnes of vsurers vnto good, that is, to helpe at

1. Sam. 21. 6.

Luke. 13. 10.

a need whē a mā is like to be vndone & his childrē caſt away, & his leaſe forfeited, & many incōueniences beſide like to enſue, which you know better than I, vnleſſe he haue preſent money at ſomtime to preuēt a miſchief. For example hereof, I may alledge how *Iacob* did vſe
Gene. 31. 53. the ſin of *Laban*. *Labā* did euil in ſwearing by Idols, but *Iacob* did not euill in receiuing ſuch an oth of him though it was an vnlawfull oth. So, though the vſurer do euill in taking vſurie, yet a mā doth not euill in giuing vſurie. Beſide, I
Gene. 21. 31. may alledge the example of *Abrahā* & *Abimelech*: *Abraham* made a couenant with *Abimelech*: to confirme this couenant, *Abraham* ſware, and *Abimelech* ſware, *Abraham* ſware by the true God, but *Abimelech* ſware by his falſe Gods, and yet *Abraham* did receiue this oth and ſinned not. So if her Maieſtie and the Turke ſhould make a couenant the Turke would not ſweare as the Queene would ſweare; for the Queene would ſweare by the Lord, but the Turke would ſweare by Mahomet:

if

if it be lawfull then to receiue such an oth, though it be an vnlawful oth, why may it not be lawfull for me to giue more than I borrowed, though it be vnlawfull for the Vsurer to take more then he lended? Beside, a Prince may not pardon a wilfull murtherer, yet I thinke that no man will say in hast, that he which hath cõmitted murther may not take a pardon. As this vnlawful giuing doth not make the taking vnlawfull; so the other vnlawfull taking doth not make the giuing vnlawfull. Beside, it is lawfull to suffer iniurie, though it be vnlawful to offer iniurie: it is lawful to suffer iniurie, as Christ payd tribute, *Mat. 17. 12.* which was iniurie, but, it is not lawfull to offer iniurie, becaufe there are fixe Commandements againſt it.

Now, to take vſury, is as it were to offer iniurie: but to giue vſury, is as it were to ſuffer iniury, therfore though I may not take more than I borrowed, yet I may giue more than I borrowed.

Moreouer, I may cõpare giuing of vſury to ſwearing; if a mã ſweare without

cause, he sinneth, but if he sweare as the word teacheth him to sweare, he sinneth not: so, if a man borrow vpō vsurie, and borrow without cause, he sinneth, because he feedeth the vsurer: but else, as a man may sweare in some case, so in some case a man may borrow vpon vsurie, that is, in case of necessitie, when a man must needs borrow, and can borrow of none but of vsurers.

Lastly, I may alledge that vsurie and vsurer, are neuer read in the Scripture, but they signifie him that takes vsurie, not him which giues vsurie: and therefore the Scripture seemeth to forbid taking, but not giuing.

Many reasōs more are alledged which I cānot refute, & therfore I will not cōtradict them: yet I meane not to decide the questiō, because I will not be mistakē; but if some should come vnto me in that necessitie & extremitie which I cā imagine, & aske; may I borrow money of these vsurers to saue my life, or my credite, or my liuing, seeing no mā will lend me freely? I would answer him as

the

the Prophet answered *Naaman*, neither do, nor do not, but *go in peace*. I will not forbid thee, nor I wil not condēne thee, but if thy conscięce condēne thee not, I thinke thy sinne one of the least sinnes; and as *Naaman* prayed, *Lord be mercifull vnto me in this*: so I thinke the Lord will be mercifull vnto thee in this: but if thy conscience go against it, then do it not, for it is sinne to thee, though it be free for another, because whatsoeuer is not done of faith is sinne. I charge you in the feare of God, that you do not mistake that which is sayd, for I know no learned Preacher, nor learned writer of other mind. Yet least you should mistake the matter, as I distinguished of leders, so I will distinguish of borrowers.

2. Reg. 5. 18.

Rom. 14. 23.

If some may borrow vpon vsurie, it doth not follow that all may borrow vpon vsurie, because all haue not the like cause: therefore do not say that I teach you to borrow vpon vsury, for I thinke that the most in this citie which borrow vpon vsurie, should not borrow as they do, because they rather maintaine vsurie, then supplie their necessitie. Some I

Diuers kindes of borrowers.

know borrow for meere neceſſity; if any may be allowed, thoſe are they: but there is a kinde of borrowers in this Citie, which feede Vſurers as the bellowes kindle the fire, for they haue no need to borrow, but becauſe they would be rich, and richer, & richeſt of all: therfore they will imploy all the money which they cā borrow, thinking to get more by the vſe of it, thē the vſurie of it doth come to. This maketh them ſell their wares ſo deare, becauſe they muſt not onelie gaine the price but the intereſt beſide, & more than the intereſt to, or elſe they gaine nothing. Theſe borrowers are in another predicament than thoſe which borrow for neceſſitie, & therfore if they be not old enough to anſwer for thēſelues, I am to young to anſwer for them. There are other borrowers, as I haue heard, which for ſome ſecret cauſe wold ſeeme barer & needier than they are, either becauſe they would not be charged deepely with Subſidies, or elſe becauſe they would compound with their Creditors for a litle: therfore they will haue alwayes ſome thing for vſurie, that

their

their creditors may thinke them bare of money, or that other may pitie them in their charges. These are like those foxes which haue wealth enough to pay their debts, & yet lye in prison because they would defraude their creditors. I doubt not but there be more sorts thē I know, I cānot hunt euery corner because I wāt experience: but this is my conclusion, I would haue no man pay interest vnto vsurers but for necessitie, euen as a trauiler giueth his purse to a theefe, because he cannot chuse. Thus you haue heard what I can say of thē which take vsurie, and them which giue vsurie. Note.

Now you would vnderstand the last question. If you haue bene Vsurers alradie, what you should doe with that money which you haue gained by vsurie? Surelie euen as *Zacheus* did, restore it agayne. If you cannot say as *Samuell* sayd, *whose goods haue I taken?* then you must say as *Zacheus* sayd, *whose goods haue I kept?* The best thing is to doe no man wrong, but the next to that is, to make him amends. This God signifieth when he sayth, *Put away the exe-* What Vsurers should doe with their gaines. 1. *Sam.* 12. 3. *Luke.* 19. 8. *Iesh.* 6. 18.

crable thing from you, that is, let no vn-
lawfull thing ſtay in your handes, like
the wedge of *Achã*, which he had got by
ſin. The ſame law ſerueth for all which
is got wrongfully, which was inſtituted
Exod.22. againſt theeues, *Reſtore it again*: the rea-
ſon of this law is, becauſe the ſin is not
remitted, vntill the debt be reſtored. For
as humilitie is the repentance of pride,
& abſtinence is the repẽtance of ſurfet,
and almes is the repẽtance of couetouſ-
nes, and forgiueneſſe is the repentance of
malice, ſo reſtitution is the repẽtance of
vſury; as he which is not hũble doth not
repent his pride, he which doth not ab-
ſtaine, doth not repent his gluttonie, he
which doth not forgiue, doth not repẽt
his malice, ſo he which doth not reſtore,
doth not repent his vſurie. For how cã
he be ſaid to repent for his vſury, which
liueth by vſurie ſtill. Therefore *Daniel*
Dan.4.24. ſaith to *Nabuchadnezzar*, *breake off thy*
ſinnes by righteouſnes, ſhewing, that no-
thing but rightuouſneſſe cã breake vn-
righteouſnes. As diſeaſes are healed by
the cõtrarie, ſo pride is healed by humi-
litie, gluttonie by abſtinence, malice by
forgiue

forgiueneſſe, couetouſneſſe by almes, & vſurie by reſtoring. This *Paule* calleth, *The reuenge of a Chriſtian*, whē he takes reuenge vpon his ſinnes, & puniſheth his luſtes, ſo that he maketh thē do contrarie to that which they would doe. Therfore you muſt reſtore that which you haue got by vſurie, or elſe you doe not repent of your vſurie. As a Camell whē he comes home caſteth of his burthē at the doore, that he may enter into his ſtable, ſo they which are laden with other mēs goods, when they go to heauē, muſt leaue their burthen where they had it, leaſt they be to groſe to get in at the narrow gate. But as the diſciples of Chriſt ſayd, *This is a hard ſpeach*, ſo to thē which haue got moſt that they haue by vnlawfull meanes, this is a hard ſpeach, to bid thē reſtore it againe, there be two great rubs in the way. 2.Cor.7.11. 1.Ioh.6.60.

Two obiections.

Firſt, the loſſe which they ſhall ſuſtaine, if they reſtore agayne all which they haue got vniuſtly. Then the difficultie to reſtore it agayne to the right parties. If you aske me, as *Amaziah* aſked the Prophet, *How ſhall we do for* 2.Chro.25.9.

those hundreth tallents? How shall I liue when all is gone that I haue got wrongfully? I can say no more than the Prophet sayd to him, *The Lord is able to giue thee more then this.* *Zacheus* did not feare how he should liue, but *Zacheus* did feare to offende: so thou shouldest not feare to restore other mens goods, but thou shouldest feare to keepe other mens goods: and as *Zacheus* liued when he had restored, so thou shalt liue when thou hast restored. He which saith, *Trie me if I will not powre downe a blessing*, trie him whether he will not powre downe a blessing; for he hath promised to blesse the lender as well as the Sacrificer. He which is the Lord of all, can giue thee more thā thou needest: but if you cannot restore to the owner, nor to his heires, then giue it to the poore, for they are the next heires, and repent that thou hast kept it so lōg: but in no wise thou mayst keepe it to thy selfe, because it is none of thine.

Luke.19.

Mala.3.10.

Deut.15.10.

When *Hezekiah* was like to dye, *Esay* sayd vnto him, *Set thy things in order before thou dye.* That which he aduised him,

Esay.38.6.

him, he aduiseth all; set your things in order before you dye. What is this to set things in order, but to restore vnto euerie one his owne? When thou bequeatheſt thy bodie to the earth, then thy bodie is set in order: when thou bequeatheſt thy soule to God, then thy soule is set in order: when thou bequeatheſt thy goods to the owners, thē thy goods are set in order: therefore if thou dye with other mens goods in thy hand, then thou dyeſt before thou haſt set things in order, and then thou dyeſt in thy sinnes, and then no promise in all the Scripture appertaineth vnto thee, because nothing is promised vnto sinners, but vnto penitent sinners. Therfore that you may not dye in your sinnes, it is necessarie to make restitution before you dye, or else you dye in your sinne, and are crossed out of all the ioyes of heauen. Wherefore as *Abner* said to *Ioab*, *Knowest thou not that it will be butternesse in the latter end?* So remember whether this course will be sweete or bitter in the end. If they be condemned which giue not their owne goods

2. Sam. 2. 26.

to them which neede, like the rich glutton, how can they be saued who draw other mens goods from them, haue more neede of theirs?

Thus you haue heard the definition of vsurie, & the deriuation of it, and the vnlawfulnesse of it, and the kinds of it, and the punishment of it, and the arguments which are alledged for it, & what may be thought of them which do not take vsurie but giue vsurie, & what they should do which haue got their liuing by vsurie.

Now, seing you may not be vsurers to men, let euery man hereafter be an vsurer to God, which promiseth; If thou
Mat.19.26. leaue father, or mother, or wife, or children, or house, or land for him, not ten in the hundreth, but an hundreth for ten, nay an hundred for one, & in the world to come, life euerlasting: that is, a thousand for one. That we may receiue this vsurie, let vs pray that the words which we haue heard out of this Psalme, may dwell with vs till we dwell in heauen.

FINIS.

THE Pride of King *Nabuchadnezzar.*

Dan. 4. 26. 27.

By Henrie Smith.

LONDON,
Printed by Thomas Scarlet.
1591.

Mary Ann Rhoden

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THE

Pride of King

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Dan. 4. 26.

26 At the ende of twelue moneths, hee walked in the royal pallace of Babel.
27 And the King spake and said, Is not this great Babel *that I haue built for the house of the kingdome by the might of my power, and for the honour of my maiestie.*

I Haue chosen this storie of *Nabucadnezar*, wherin you may see his pride, his fal, and restitution. This *Nabuchadneezer* was a wicked king, and therefore God warned him by a dreame, and by *Daniel* to amende

his life, but all would not serue: he made many shewes, but reuolted againe, therefore at the last God gaue him ouer for a time, and hee became like a beast vntill hee acknowledged his power to come from God. A warning to all rulers to remember that one ruler is aboue which must bee serued of them all, or else all their buildings and treasures, and gard, will not shield them from iudgment when the stroke commeth, no more than they could saue *Nabuchadnezer*.

At the end of twelue moneths (saith Daniel) *this king walked in his royal pallace*. The Prophet shewes that he had deserued this punishment before, and that his dreame which he had, did tell him how that his kingdom should depart from him

for

for his pride: yet this respite was granted him, *for twelue moneths*, like the fortie daies which were granted to the Niniuites? To try what he would do vpon his warning, & whether hee would repent as the Niniuites did, therefore the holy Ghost sheweth how the time ran, and how hee liued after. As if hee should saie, if he wold returne yet, and be warned by the dreams, & by the Prophet which I sent him, I will staie my hand, and his kingdome shall not depart from him: but here he shewes that hee forgot his dreame like a dreame, and was more desirous to knowe what it meant, than to be warned by it: the twelue moneths ranne moneth after moneth. Now his dreames are gone, he thinketh that all his ended, yet *Nabuchadneezer* is all one,

Ionas. 3 4 5

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therefore hee getteth him vp into his pallace amidst his delightes, to beake himself as it were in the Sun of all his pleasures, where in deede he hastned God to take al his pleasures from him, when hee should haue repented, as *Daniel* willed him, and ripped vp his sinnes, and bewailed his life, and poured forth teares, and preuented his iudgment with praier vppon his knees, then was hee stalking in his galleries, and thinking what sinne should be next, to fill vp the number of his rebellions, that God might not spare him when hee iudged.

So the wicked will not suffer the prophecies of God against them to be vaine, but they will put God in mind of their punishments and sinne, till the punishment come to

fulfill the threatnings due vnto them.

Some thinke that *Nabuchadnezzar* walked vpon the roofe of his palace, from whence he might see all parts of the Cittie round about him. Like the mountaine whither the Tempter lead Christ, to shew him the beautie of the world. Math.4.8.

This *Daniel* would signifie, that the King liued in case as hee liued before, and pleased himselfe in vanitie still, for all his warning, and Math.3.10 turned his time of repentance to sinne. Therefore the Lorde would defer no longer, but cut him down like the barren figge tree, to teach vs to take mercy while it is offered, to repent while we haue time, and if God speake but once to vs, to lay it vp in our harts for euer, not look to bee spoken to againe, because

God is not bound to [illegible] all. One would haue thought that *Nabuchadnezzar* would haue remembred his warning while he liued, which had such a strange and fearefull dreame, and after other dreame to confirme it, and after such a Prophet to expound it, and the exposition of it threatning such a downe-fall vnto himselfe. One would haue thought he could not haue forgotten it though he had liued vntil this day. But it is a wonder, which lasteth but nine daies: so is the repentance of them that are accustomed to sin. When sinne is rooted, it sticks harde, and who shall weed it? Though God should send vs dreams, though he should shew vs visions, though he should raise vp Prophets, *Daniel* himselfe cannot make this blocke

Moore

Moore white, which hath beene e-
uer blacke. We may see this in our
selues, for what need de we to heare
so much of repentaer, more than of
any thing els: but it is such a thing
that we can not frame our selues to:
If we bee warned of any thing but
of sinne, one warning will serue:
but we are so incorporate and in-
ured with sinne, that a thousand
sermons will not serue: so custome
hath made sinne stronger in mans
than the worde of God. Well re-
member, or consider, or applie it
how he will, after twelue moneths
God will come, and take account
of his dreames, and of his Prophet
which hee sent to see what *Nabu-
chadneezer* hath profited by them.
Although hee haue leaden feete,
which are long a comming, yet
he hath iron handes, which, when

he

he commeth will strike home.

Now God comes and findes *Nabuchadneezer* vpon his Towers when he should haue cast himself downe to the ground, & thought vpon his dreames, and *Daniel*, to humble his pride. Hee was pearched vpon his roofe, and there he begins to crowe of his wealth: *Is not this great* Babel, *that I haue built for the house of my kingdome by the might of my power, and for the honour of my maiesty?* See how the man standeth in admiration of his vanity, like an vsurer which doteth of his money as though hee had deserued immortall fame for spending his money vainely, to lay one stone vpon another.

Is not this great Babel, &c. hee should haue saide: Is not this *Nabuchadneezers* follie, which he hath

built

built for a memorie to his name, and an impeachment to his wisdome, for men to say when they passe by, looke how our King hath bestowed his reuenewes, here lie our subsidies, & contributes in these stone walles: But *Nebuchadnezzar* thinketh that euerie man will prayse him for his follie. Therefore as a woman when shee is prickt vp in her brauery, thinketh that all doe admire her, and hath as good an opinion of her selfe, as the Peacocke hath of his feathers, and frameth al her trickes, and speeches, and gestures accordingly: So when *Nebuchadnezzar* sate in his pallace, and saw such sheeres about him, now, saith pride, thou must frame thy lookes, and gestures, and speeches accordingly, or else the Kings pallace will bee brauer than the King himselfe,

himself. So hee beginneth to exal his minde higher than his pallace, and to looke & speake stouter then he did before: the temptation was no sooner in his heart, but it was in his mouth, and he pleased himselfe therein so well, that he could not refraine, beeing alone, but as a foole, admires himselfe in a glasse: so he, when hee was alone, and no bodie with him, yet he strouted alone, and bragged by himselfe, to thinke what a iolly fellow he was. Nowe men begin to talke of his buildings. By this we may see how wealth and honors chaunge manners, and howe a gay coate, or a wrought handkercher, or a golde ring can braue a mans minde, and make him looke and speake after another fashion than he did. It is a wonder to see what power these

pettie

pernie vaine toyes hare ouer the minde, to alter and change a man sodainely, when hee thinkes better of himselfe that day hee weares them, than any day else.

Is not this great Babel, *&c.* Before the holy Ghost layeth *Nabuchadnezars* words, marke how he commeth vnto them. *The King spake & said:* was not one enough, but hee must say, *spake & saide:* This doubling of the words sheweth, that he spake with a premeditated pride from his heart root, which should out whether it were sinne or no, come what will come. For the holie Ghost doth bring in other speeches with *He said*, and no more: but heere hee saith, *He spake & saide*, as though hee spake twise, not as hee spake at other times, but like a man at defiance, which could not recall

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anie worde that he saide, but if he could say more, he would say it to anger him. Did I call it great Babel? I may call it great Babel. Did I say that I built it? I will say that I built it. Did I adde for the honor of my maiestie? Let it goe for the honor of my maiestie. Thus he spake and said, as though he would bee constant in his pride, although he were constant in nothing else.

Is not this great Babel, which I haue built for the house of the kingdom by the might of my power, for the honor of my maiestie?

Three things I note in this saying.

First, what a glorious opinion *Nabuchadnezzer* had of his vaine buildings, out of these wordes, *Is not this great Babel?*

The second, that hee learneth him-

3

ned to thee. For it was not tolde him, that hee should be like a beast vntill he died, but vntill he knewe *That the most high beareth rule ouer the kingdomes of men.* Therefore when he knew this, nothing could stay him from his kingdome, no more then they could stay him in his kingdome before.

Thus the displeasure of God is but an *Interim*, vntill wee knowe some thing that we should know, and then Nabuchadnezzer shall be king againe, then the sicke man shall be hole againe, then the bond man shall be free againe: his mercies are called *Euerlasting*, because they indure for euer, but his anger is compared to the cloudes, because it lasteth but a season: whom he loueth, hee loueth to the ende,

Psal. 136. 1. 26.

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but whom he scourgeth, he scourgeth till they repent, as Ezechias was sicke until he wept. Notwithstanding he was banished but till he repented. Now the first cure of this kings restitution, was of his minde. *Mine vnderstanding*, saith he, *was restored vnto me*, which hee repeateth againe in the 37. verse. *Mine vnderstanding was restored vnto me*, to shewe what an inestimable gift our vnderstanding and reason is, whereby we differ from beasts, for which we cannot bee thankfull enough. Therefore he recordeth it twise, as though his hart did flowe with gladnes, and his tong could not chuse but speake much of it: as a man thinketh and speaketh of that which hee loueth, *Mine vnderstanding was restored vnto me*: that

that which was first taken awaye, came first againe, which so soone as it was gone, hee was counted a man no more, but a beast, as Dauid saith, Like horse and mule, which haue no vnderstanding, accounting them which are voide of vnderstanding, no better then a horse or mule. Psal. 23. 9.

Therefore they which haue left their vnderstãding at the Tauerns, as many here haue done somtime and they which vnderstand not yet what is the booke of God, are but horse and mule, though they beare the visors of men. After hee had saide, *Mine vnderstanding was restored vnto me*, hee annexeth also, *Mine honour was restored vnto mee*, and so hee grewe to bee a king agayne. As hee was wont to put on

one rob after another when hee was king: so when God would make him king againe, first he put vpon him the robe of vnderstanding, as it were the foundation of a king: like the princely spirit which
1.Sam.10.9 came vppon Saule, and when hee had a princely heart, then God gaue him a princely power, and proclaimed like a voice from heauen, Nabuchadnezzer king of Babel. So gloriously hee rose againe like the sunne, with a triumph of his restitution, and welcome of his subiects: like the shout that went
1.Kin.1.34 before king Salomon; *God saue king Salomon*. It doth not appeare, that his nobles and subiects were conuerted like himself, to receiue him to his kingdome againe, because hee repented, or because it was Gods

God will, but because it was Gods will, they could not resist it, but fulfilled his ordinance, as the wicked do those things which are foretolde that they shall doe, and neuer thinke how they are moued to it, nor which way it commeth to passe, no more than the rauen knewe, who had ben her to feede Elias, she did as God commanded her, but she knewe not that God had commaunded her: so they do as God inforceth them, but they knowe not howe God inforceth them. 1.Kin. 17.4

One would thinke, when Nabuchadnezzer was a king, that God could neuer haue made him like a beast, and when he was like a beast, one would thinke, that God could neuer haue made him like a

a king: for who would suffer a beast to rule ouer them, vnles they were beastes themselues? We will not haue this man to rule ouer vs, say the Iewes, such stomackes are in men, that they will hardly abide any man to rule ouer them. Therfore it is straunge that these men should receiue one that had bene seuen yeares a beast: it is euen as if one should lie seuen yeres in the graue, and after come againe to challenge his goodes, and lands, & house, and monie, from them that haue taken possession, and count it their owne: hee should haue a colde suite of it I thinke, vnlesse it were some fewe that loued him in his life, he might goe againe to his graue, for a house to dwell in. So no body looketh nowe for Nabu-

chad-

chadnezzer to come out of the wildernesse, hee was the vnlikest man in the world to bee king after such a change. But see what God can do, though all be against it, he which made a king like a beast, raised a king of a beast. *Mine vnderstanding* (saith Nabuchadnezzer) *was restored vnto me*, and more then that, *Mine honour was restored vnto me*: and more then that, *I was established in mine honour*: & more then then that, mine honour was augmented more then it was, when I was so proude of it. As God turned his hart: so he turned the harts of his nobles & people, that they receiued him for their king again, & reuerenced him, for all his former disgrace, for which they contemned him before as a beast: here a

wise

wise man may stand and wonder,
2.King. 11. 11.12 like Elizeus, when his maister was rapt to heauen: for as though a snuffe had beene taken from the ground, and sette vp againe in the candlesticke, and shined brighter then it did before: so the king was raised from the dust, and set in the throne: euen nowe no man cared for him, and nowe no man durst displease him: then was fulfilled that which Salomon saith; *When*
Prou.16.7. *the waies of a man please the Lorde, he will make all his waies at peace with him:* so when Nabuchadnezzer pleased the Lord, God gaue him grace with men, and his glorie was augmented. *My glorie* (saith Nabuchadnezzer) *was augmented to me:* that is, hee receiued not onely his kingdome, and power, and honor againe,

againe, but hee receiued yeares of them for his seuen yeares banishment: they haue beene but out seuen yeares to the banke for him, to receiue more when he came againe. So when he fought his own honour, honour departed from him, his palace could not hold it, his treasures could not redeem it, his guarde could not stay it, but pride chased it away, whilest he followed after it: but when he fought Gods honor, & cared not for his owne, then his honour was increased, according to that, *Him will I honour him which honoureth me.* What incouragement is this for all Nabuchadnezzers to seeke the honor of God, seeing hee hath so linked his honour with their honour, that they cannot seeke Gods honour,

but

but they shall find their owne honour. Therefore what would Nabuchadnezzar saye to our Nabuchadnezzars, who think it against their honours, if they should seeke Christes honor, and that if his kingdome went vp, their kingdome should go down: like Herod, who thought hee could not beeking, if Christ should raigne, and the Pharisies, which thought they should be despised, if Christ were regarded. If Nabuchadnezzers honour came to him, for the honor which hee gaue to God, how long will their honor last, which eat & drink giue & take, bid and forbid, set vp, and pul downe, fauor, and wrong, and do all they do to honor themselues, as Nabuchadnezzer built Babel; vntill that voice thunder

from

from heauen; *Thy kingdom is departed from thee*; thy office is departed from thee; thy life is departed from thee. Some haue exalted themselues like *Nabuchadnezzer*, & are not fallen yet: some mounted vp, and are fallen already. Some are fallen lower & lower like Babylon, but they are not yet at the ground. They haue ruled like beasts, longer then hee, & yet looke not vp to heauen, that they may be chaunged. Thus *Nabuchadnezzer* is welcome to his throne again. Now he hath receyued grace, let vs examin his thankfulnes. If you mark euery thing in his order, you shal see a maruelous consequence obserued both in his fal, & restitution. When he looked on his pallace, hee waxed proud; when he waxed proud, then God

threat-

threatned him, when he was threatened, then God banished him, when he was banished, then he lift vp his eyes to heauen; when he lift vp his eyes to heauen, then his vnderstanding came vnto him, then he gaue thanks to God, shewing vs the vse of our vnderstanding, why God hath giuen reason vnto man: *videlicet*, to serue him, and praise him vpon earth vnto Nabuchadnezzer worshipped God, so soone as hee came to his vnderstanding: so, so soone as we come to yeares of discretion, and begin to vnderstand, wee should begin a new life, and serue him whom all creatures doe serue with vs, or else our vnderstanding is vaine, & wee are like beastes still. For by this Nabuchadnezzer shewes, that he

had

had bene like Gods power, which could not bee checked. Thirdly, hee commendeth the iustice of God, and sayth, That his works were all truth, and his wayes were all iudgement. Vnder the which wordes Nabuchadnezzer confesseth agayne, that God was aboue him: for his wayes were all errours, and his workes were all sinnes, as the ende proued. Therefore hee sheweth, what a foole hee was to vant of his works, as though they had beene like Gods workes, which cannot bee blamed. Therefore he concludes: *I Nabuchadnezzer, praise, and extoll, and magnifie the king of heaven.* When hee lighted on the right string, marke how he harps vpon it, and doubles & trebles it, like a bond, which ratified

with many words of like sence; so he ratifieth his bond to God, with many wordes of like meaning: *I will praise, & extoll, and magnifie the king of heauen*, as though he would praise and more then praise him: So they which loue from the hart, & repeat from the bottome, praise and praise, pray and pray, giue and giue, serue and serue, that is, when they haue serued him, they are readie to serue him againe.

Heere is a glasse for all the children of pride. First looke vpon *Nabuchadnezzer*, yee which are great men like *Nabuchadnezzer*, for thus will GOD make his examples of great men, becaufe they should be examples to others. Many wicked men died in Iurie, & scarse a man was by to see the end: but Herod

was

was striken before the people, that al might see, because he was a wicked king. There were many in Babel as proud as Nabuchadnezzer, but none but Nabuchadnezzer was made like a beast, because hee was a proude king: so God doth stomacke sinnes in those that beare his owne person. As princes vse to picke out the principall and chiefe of the rebellion, to make them examples of terror, which were ringleaders in the treason, so doth God bend his shot against the Captains of his enemies: like the king of Aram, which charged his souldiers, that they should fight against none but against Achab the king. For as Salomon saith: Strike the scorner, and the rest will beware: so iustice shewed vppon a great man, doth

2. Chro. 18. 30. Prou. 19. 25

terrifie manie. If we could see but one of the Nabuchadnezzers of our daies so disgraced, it would make all the rest better in their office, and thinke when they sitte in their maiesties, as Queene Hester did, that their power is giuen them to minister iustice, and not to do wrong. Paule doth not wish vnto Agrippa more wealth, nor more honour, nor more friendes, but more religion, which is the greatest want of princes & magistrates. They sit in Gods chaire, saith Dauid, and are called gods, but they are not like God, but like Mammon, except their names and their crownes. Peraduenture there is Dauid, or a Salomon, or a Iosua, that is, a few that remember whose person they beare. The rest are like

Psal. 82.

Herod,

Herod, and Saule, and Nabuchadnezzer, which knowe not from whom their kingdoms come. Nabuchadnezzer built for his honor, and they build for their honors: he gathered for his welth, & they gather for their welth: he sought his pleasure, and they seeke after their pleasures: he vaunted of his power, and they vaunt of their power: what did Nabuchadnezzer, that they doe not, but repent, which they doe not? I cannot with them beastes to doe them good like Nabuchadnezzer, because it is a question whether they bee worse then beasts alredy, but if we could drive them out of their pallace, to liue in the wildernes, it were a good riddance, for there they should doe lesse harme.

Thus

Thus you see why Nabuchadnezzer was made like a beast, that he may die like a man: for he could neuer learne from whom his kingdome came, or who gaue him his name, vnlesse hee had bene seuen yeares a prentise vnto the crosse. When hee perceiued who tooke his kingdome from him, then hee gaue his kingdome vnto him, and learned his thankfulnes in the wildernes.

When all the blessinges were gone which hee should haue bene thankfull for, hee thought God was no bodie, vntill hee became like no bodie himselfe: and then who but God, no power but of him, no honour but from him, his first honor came from God, as wel as the last, but then hee was like a beast,

beast, which knew not his honour; like a babe, which knew not his father; like an Image, which knowes not his maker. But now hee knoweth from whome kingdoms come, and hath learned to say, Thy kingdome, as well as my kingdome: and is like the Elders in the Reuelation, which cast downe their crownes before the Lambe: such a scholemaister is affliction, to teach that which prophets & angels cannot teach. For the prophet and his dreame had told him as much before: yet hee could neuer say, The Lord hath giuen, before he saw the Lord had taken. They say, a friend is neuer knowne before he be lost: so when God fled, Nabuchadnezzer followed, but when God called, Nabuchadnezzer contemned

when

when he hath all things, hee is vnthankfull; and when hee hath nothing, he beginneth to bee thankefull. So we must learne Gods loue, out of Gods wrath; spell his goodnes, out of his iustice. Therefore wee preach iudgement to you, to make you flie vnto mercie; we denounce the lawe against you, to make you loue the Gospell; Wee shewe you hell, to make you seeke heauen; because wee are all like Pharaos sorcerers. Though wee receiue neuer so much, yet we neuer say, The finger of God hath done this: therefore if we will not be inuited, it is good to bee compelled. To conclude, he which made Nabuchadnezzer a king, when he was like a beast, is hee that makes them rich, which were poore, and hee

which

which makes them free, that were bond, and hee which makes them beleeued, that were hated, and hee which makes them wise, that were rude, and hee which makes them whole, that were sicke, they must stay a time, seuen daies, or seuen weeks, or seuen moneths, or seuen yeares, as Nabuchadnezzer did, when they are readie for it, it will come so duinly, as the Angels came to refresh Christ so soone as he was hungry: yet a little while, yet a little longer, comfort is on foote, and that God which is comming, will come, as the sun which was rising, is risen. For as *Nabucadnezzer* sayd, *mine honor was restored to me*: so I am sure, many heere that haue beene afflicted may saye, my right was restored vnto mee, my libertie

was restored to me, my goods were restored to mee, my health was restored to me in lesse time than Nabuchadnezzers honour was, and what then? I Nabuchadnezzer praise and extoll and magnifie the king of heauen. This is the conclusion of all Gods benefits. They which doe not praise, and extoll, and magnifie the king of heauen, are worse then Nabuchadnezzer. Therefore let all those which haue sayd in their heart like Nabuchadnezzer, Is not this the house which I haue built? Is not this the house which I haue purchased? Is not this the money which I haue gathered? Are not those the children which I haue begotten? Say now with *Nabuchadnezzer* for al, I praise and extoll and magnifie the King

of

of heauen, which can take all again as he did from Nabuchadnezzer.

Thus haue you seene pride and humilitie, one pulling Nabuchadnezzer out of his throne, the other lifting him vnto his throne, wherby they which stande, may take heed least they fall, and they which are fallen, may learne to rise againe.

FINIS.

Printed by T.S. and are to be sold by William Wright.

1591.

FINIS.

mrs hams

THE BENEFITE OF CONTENTATION.

By H. Smith.

Taken by Characterie, and examined after.

LONDON,
Printed by Abell Ieffes.
1590.

X 66 - 1985

The Benefit of Contentation.

1. Tim. 6. 6.

Godlines is a great gaine, if a man bee content with that he hath.

Because when we preach, we know not whether we shall preache againe, my care is to choose fit & proper texts to speake that which I would speak, and that which is necessarie for you to heare. Therfore thinking with my self what doctrin were fittest for you, I sought for a text which speakes against couetousnes, which I may call the Londoners sinne. Although God hath giuen you more the other, which shold turne couetousnes into thankfulnes, yet as the Iuie groweth with the Oke, so couetousnes hath grown with riches: euery man wisheth the Philosophers stone, & who is within these wals that thinks he hath enough, though there bee so many that haue too much? the Israelites murmured as much when they had Manna, as when they were

were without it, so they which haue riches couet as much as they that are without thē: that conferring your mindes & your wealth together, I may truelie saie, this Cittie is riche, if it were not couetous. This is the Deuil which bewitcheth you, to thinke that you haue not inough, when you haue more then you neede. If you can not choose but couet riches, I will shew you riches which you may couet. Godlines is great riches. In which wordes, as Iacob craued of hys wiues and his seruants to giue him their Idols, that he might burie them, so Paul craueth your couetousnes, that hee might burie it: and that yee might bee no loosers, he offereth you the vantage, in steade of gaine, hee proposeth great gaine. Godlinesse is great gaine: as if he should say, Will you couet litle gaine before great? you haue founde little ioy in money, you shall finde greate ioy in the holye Ghost: you haue founde litle peace in the worlde, you shall finde great peace in conscience. Thus seeing the world striue for the world, like beggers thrusting at a dole, Lawyer against Lawyer, Brother against Brother, neighbour against neighbour for the golden apple, that poore Naboth can not sell his

Gen. 35.4.

1. *King.* 21.4.

own

owne, because so manie Achabs are sicke of his vineyard: when hee hath founde the disease, like a skilfull Philitian, hee goeth about to pick out the greedy worme which maketh men so hungrie, and setteth such a glasse before them, that will make a shilling seeme as great as a pound, a cottage seeme as faire as a pallace, and a plough seeme as godly as a bishoppe, that he which hath but twentie pounds, shall bee as merrie as hee which hath an hundred, and hee which hath an hundred, shall be as iocund as he which hath a thousande, and he which hath a thousand, shall be as well contented, as he which hath a Million: euen as Daniel did thriue with Water and Pulse, as well as the rest did with their wine and iunkets. This is the vertue and operation of these words: if you heare them with the same spirit that Paul wrote them, they will so worke vpon your heartes, that you shall goe awaye euerye man contented with that which he hath, like Zacheus, which before he had seen Christ, knewe nothing but to scrape, but as soone as he had heard Christ, all his minde was set vpon giuing: this was not the first daye that Zacheus seemed rich to others, but this was the firste daye that Zache- *Dan. 1. 12* *Luke. 19.*

us seemed rich vnto himselfe, when riches seemed dung, and godlines seemed riches.
Mat.19.21 Christ dooth not will other to giue al their goods away to the poore, as he bad the yōg man to see what he would do, but he which forbad him to keepe his riches, forbiddeth
1.Tim.6. 7. vs to loue riches, which makes our riches seeme pouertie. When ye contemne riches ye shall seeme rich, because no man hath enough but he which is contented: but if ye
Gen.49.4. couet, & gron, & thirst: as Iacob gaue Ruben a blessing, but said, thou shalt not be excelent, so God may giue you riches, but he saith, you shall not be satisfied. For ye will be couetous vntil ye be religious. Hee that will haue contentation, must leaue his couetousnes in pawn for it. This is the spirit which we would cast out, if ye wil leaue but this one sin behind, you shall depart out
2.King.5 14 of the Church like Naaman out of Iordā, as if you had bin washed, and all your sins
Act.9.18. swept away like the scals from Pauls eies. For what hath brought vsury, & simonie, & briberie, & cruelty, & subtilty, & enuy, and strife, & deceit into this city, & made euery house an Inne, and euery shop a market of othes & lies and fraud, but the superfluous loue of mony? Name couetousnes, & thou

hast

hath named the mother of all these mischie-
fes: other sinnes are but hirelings vnto this
sinne: vsurie, and bribrie, and simonie, and
extortion, and deceits, and lies, & othes, are
factors to couetousnes, & serue for porters
to fetch and bring her liuing in. As the recei-
uer makes a theefe, so couetousnesse maks
an vsurer, and extortioner and deceiuer, be
cause shee receiueth the bootie which they
steale. Euen as Rachel cried to her husbād
Giue me children, or else I die: so coue-
tousnesse crieth vnto vsury and bribery, and
simonie, and crueltie, and deceit, and lies,
Giue mee riches, or else I die: howe they
maye saue a little, and howe they maye
gette muche, and howe they maye pro-
longe life, is euery mans dreame from sun
to sunne, so long as they haue a knee to bow
vnto Baal: so many vices bud out of this on
that is called, The roote of all euill, as if
he would say, the spawne of all sins. Take
away couetousnes, & he will sell his wares
as cheape as he: he will bring vp his childre
as vertuously as he: he wil refuse bribes as
earnestly as he: he will scour the poore as
heartily as he: he wil come to the church as
lightly as he. If ye could fele the pulse of e-
uery hart, what makes Gehezi take a bribe

1

Gen. 30. 1

Rom. 11.
1. *Tim.* 6
10.

2. *King.*
5. 17.

which Elisha refused? What makes De-
Act 19.24 metrius to speake for images, which Paule
1. Sam. 5. condemned? What makes Nabal denie
10. Dauid that which Abigall gaue him? what
makes Iudas grudge the ople which Mary
Exod. 5.6. tendered? Nothinge but couetousnesse,
When thou shouldest giue, thee saith it is
too much: when thou shouldest receiue, she
saith it is to little? when thou shouldst remit
she saith it is too great: when thou shouldest
repent, she saith it is too soone: when thou
Mat. 26.9 shouldest heare, thee saith it is too farre:
like Pharao which found one businesse or o-
ther to occupie the Iewes, when they should
serue God.

Thus euerie labour hath an ende, but co-
uetousnesse hath none, like a suiter in lawe,
which thinks to haue an end this tearme &
that tearme, and the lawyer which should
procure his peace, prolongeth his strife, be-
cause he hath an action to his purse, as his
aduersarie hath to his land, so hee which is
set on coueting dooth drinke brine, which
makes thirst more, and seeth no heauen til he
arriue at death, when he hath lied, he is rea-
die to lie againe: when he hath sworn, he is
readie to sweare againe: when hee hath de-
ceaued, he is readie to deceaue again: when

the

the day is past, he would it were to begin a-gaine, when the tearme is ended, he wisheth that it were to come againe: and though his house bee full, and his shop full, and his cof-fers full, and his purse full, yet his heart is not ful, but lanke and empty, like the disease which wee call the Woolfe, that is alwaies eating, and yet keepes the bodie leane. The Ant doth eat the foode which she findeth: the Lyon doth refresh himselfe with the pray þ he taketh: but the couetous man lieth by his money as a sicke man sits by his meate, and hath no power to take it, but to looke vpon it, like the Prince to whom Elisha said, that he should see þ corne with his eies, but none should come within his mouth. Thus the couetous man makes a foole of himselfe. He coueteth to couet: hee gathereth to ga-ther, he laboureth to labor: he careth to care, as though his office were to fill a coffer full of Angels, and then to die, like an Asse which carrieth treasures on his back all day, and at night they are taken from him, which did him no good but loade him. Howe happy were some if they knewe not golde from leade? If thou be wise (saith Salomon) thou shalt be wise for thy selfe, but hee which is couetous, is couetous against him selfe

2. Kin. 7. 2

Pro. 9. 12.

selfe. For what plague is this (vnlesse one would kill himselfe) for a man to spend al his life in carking and pining, and scraping (as though he shold do nothing but gather in this world, to spend in the next) vnlesse he be sure that he shall come againe when he is dead, to eate those scraps which hee hath gotten with all this stirre? Therefore couetousnesse may well bee called miserie, and the couetous miserable, for they are miserable indeed.

Gen. 4. 14 Of them which seeme to be wise, there be no such fooles in the world, as they which loue mony better then themselues, but this is a iudgement of God, that they which de-

Pro. 26. 27 ceiue others deceiue themselues, and liue like Cain, which was a vagabond, vpon his owne lands, so they are beggers in the midst of their wealth. For though they haue vnderstanding to knowe riches, & a minde to seeke them, and wit to finde them, and pollice to keepe them, and life to possesse them, yet they haue such a false sight and bleare eye, that when their riches lie before them, they seeme pouertie, & he which hath not halfe so much seemeth richer then they.

Pro. 30. 15 Will you knowe how this comes to passe? To shew that the couetous men belong to

hell

hell, they are like hell while they liue. Hell is neuer filled, and they are neuer satisfied, but like the Horse-leach which crieth, giue, giue, so their harts crie, bring, bring, and though the tempter shold say to them as he said to Christ, All these shall I giue thee, yet all will not content them, no more then heauen contented him. But as the glutton in hell desired a drop of water, and yet ariuer would not satisfie him: for if a drop had beene graunted him, he would haue desired a drop more, and a drop to that, so they will lie & swere, and deceiue for a drop of riches. The Deuill need not offer them all as hee did to Christ, for they will serue him for lesse but if hee could giue them all, all would not content them, so long as they are couetous, no more then the world contented Alexander. For it is against the name & nature of couetousnesse to be content, as it is against the name and nature of Contentation to be couetous. Therefore one saith, that no mans heart is like the couetous mans heart, for his heart is without a bottome, like a fire which is kindled with the oile that comes to quench it.

Mat.4.5.
Inde.6.
Luke.16.2

A Prentise is bound but for nine yeres and then hee is free: but if the couetous

might

might liue longer then Methuſhelah, yet
Gen.5.25. they would neuer be freemen, but prentiſes to the woꝛld, while they haue a foote out of the graue.

It is a woonder to ſee: as the deuill compaſſeth about, ſeking whom he may deuour,
1.Pet.5.8 ſo men compaſſe about, ſeeking what they
Pro.1.13. may deuour: ſuch loue is betweene men and money, that they which profeſſe good will vnto it with their hearts, will not take ſo much paines foꝛ their life, as they take foꝛ gaine. Therfoꝛe no maruell if they haue
Mat.16. 24. no leiſure to ſanctifie themſelues, which haue no leiſure to refreſh themſelues. Chriſt knew what he ſpake when he ſaid: No man can ſerue two maiſters, (meaning God & the woꝛld) becauſe each would haue all. As the Angell and the Deuil ſtroue foꝛ Moſes body, not who ſhould haue a part, but who
Iude.9. ſhould haue the whole, ſo they ſtriue ſtill foꝛ our ſoules, who ſhall haue all. Therefoꝛe the Apoſtle ſaith, The loue of this woꝛlde is enmitie to God. Signifieng ſuch emulation betweene theſe two, that God cannot
2.Ioh.2.15 abide the woꝛld ſhould haue a part, and the woꝛld cannot abide ỹ God ſhold haue a part.

Therefoꝛe the loue of the woꝛlde muſt needs be enmitie to God, & therfoꝛe the lo-

uers

uers of the world must needs be enemies to God: & therfore no couetous man is Gods seruant, but Gods enemie. For this cause couetousnes is called idolatry, which is the most contrarie sinne to God, because as treason setteth vp another king in the kings place, so Idolatrie setteth vp another God in Gods place. This word doth signify that the couetous make so much of money, that they euen worship it in their harts, & would doe as much for it, as the Idolaters doe for their Idols. *Ephe. 5. 5.*

Paule seeing such sins committed, & such paines taken for gaine, thought with him selfe if they could be perswaded that Godlines is gaine, it is like they would take as much paines for godlinesse as they take for gain. Therfore he taketh vpon him to proue this strange paradox, that godlines is gaine against all them in the verse before, which hold that gaine is godlinesse. These two opinions are verie contrary, & here are many against one. A man would thinke that Paule should be very eloquent and sharpe witted, & that he had need to vse some logike, for he hath chosen a hard text. What Paule, will you proue that Godlinesse is gaine? You shall haue more opponents against you, then *1. King. 22. 17.*

Micha-

Michaiah had when hee forbad Achab to fight. If you had taken the former verse, which saith that Gaine is godlines, then you should haue had matter and examples inough: the merchant and mercer, & lawyer, and land-lord, and patron, and al wold come in and speake for gaine, as Ephesiãs cried for Diana: but if you will be crosse to all, & preach Godlinesse is gaine to them which count Gain godlines, men wil think of you as Festus did, that you speake you know not what. These lessons are for Paul for himselfe. As Christ saith: All doe not receiue this world, so all doe not receiue this gain but losse: we count him rich which hath his barne full like the Churle, his coffers full like the glutton, his table ful like Beltasar, his stable full like Salomon, his grounds full like Iob, his purse full like Grœsus. You speake against your maister for christ set word vnto Iohn that the poore receiue the Gospell, as though the godly were of the poorer sort, & Dauid calleth the wicked rich, they prosper & florish, their seed blasteth not, their cow casteth not: as if he should say, it is not as you take it Paul, þ Godlines dooth make men rich, for I haue obserued in my time, that the wicked are the weal-

Act. 19. 28.
Act. 26. 25
Mat. 19. 11
Luke. 12.
Luk. 16. 14
Dan. 5. 1.
1. Kin 4. 28
Iob. 1. 3.
Luk. 7. 22.
Psal. 73. 3. 12.

thiefe, and good Lazarus is the poore man, & wicked Diues is the rich man. Again we read that the officers were asked, which of the Pharisies or of the rulers did follow Christ, yet these were counted rich men, though they had no godlines: & if peshold examine your selfe, it seemes you were no rich man for al your godlines, when you did work with your hands for your liuing: therfore if godlines be such gaine, how happeth it that your share is no better? so they which are like Nicodemus (when christ saith that they must be borne again) thinke that he (a) haue no other meaning, but that they must returne againe into their mothers wombe: & when he calleth himselfe bred, that he must needs meane such bread as they dine with. As the Iewes hearing the Prophets spake so often of Christs kingdome, and cal him a king, loked for a temporal king which shold bring them peace, & ioy, and glory, & make them like kings themselues: so the carnall eares when they heare of a kingdom, & tresures, & riches, straight their minds run vpon earthly, & worldly, & transitorie things, such as they loue: to whome Paule answereth as Christe answered his Disciples, I haue an other meate which you know

Luke.16. 19.20.
Iohn.7.48
Thess.2.9.
Iohn.3.4.
Iohn.6.51.
Mat.20. 20.
Io'n.4.31

knowe not of: so there are other riches which you know not of, I said nay that godlinesse is earthly, or worldlye, or transitorie gaine, but godlinesse is great gaine.

He will not onely proove Godlinesse to be gaine, but great gaine: as if he shoulde say, more gainfull then your wares, & rents and fines, and interest: as though he would make the Lawyer, & Merchant, & Mercer, and Draper, and Patron, and Landlord, and all the men of riches beleue that godlinesse will make them riche sooner then couetousnes. I feare this saying may be renewed. If a man tell you yee will not beleeue it: nay if God tell you, yet ye will not beleeue it. As the Lord looked downe vpon earth, to see if any did regard him, and saith There is not one, so this sentence may goe from Court to Citie, from Citie to Countrie, and saie there is scarse one in a towne that will subscribe vnto it. Many (saith Dauid) aske who wil shewe vs anie good: meaning riches, and honor, and pleasure, which are not good. But when he came to goodnesse it selfe, he leaues out Many, and praieth in his owne person, Lord lift vp the light of thy countenance vpon vs, as though none would ioine with him. Yet

Aba. 1. 5.

Psal. 14. 2 & 43. 2.

Psal. 4. 6.

wisedome

like *Ieroboams* wife, which would not seeme to bee *Ieroboams* wife. By this thou shalt knowe whether thou hast gyuen it to hym or no; if thy *Heart* be gone, all wil followe: as the Sunne riseth first, and then the beastes arise frō their dennes, the Fowles from their neastes, and men from theyr beds: so when the heart settes forward to God, all the members will follow after it, the tongue will praise him, the foote will follow him, the eare will attende him, the eye will watch him, the hand will serue him, nothing will stay after the heart; but euerie one goes like handmaydes after theyr Mistresse: this Christ verifieth, saying; make cleane within, and all will be cleane: therfore the Publican did that vpponhis heart, as though hee were angry with it, because it did not waken all the rest: shewing that as the Father gaue vs all, when hee gaue his sonne; so we giue him all when we giue our hearts. This is the melodie which *Paule* speaketh of, *Eph. 5. 19. Make melodie to the Lord*

1. Reg. 14. 6. 5

Psal. 123. 2 *Mat. 23. 26*

Rom. 8. 32

*66-1986

in your hearts: shewing that there is a consort of all the members, when the heart is in tune, and that it soundes like a melodie in the eares of GOD; and makes vs reioyce whiles we serue him: wee haue example heereof in Christ, which saide it was meate and drinke vnto him to doe his fathers will; and in *Dauid*, which daunced to see the Arke; and in the *Israelites*, of whom it is sayd that they reioyced, when they offered from their heart vnto the Lord.

Iohn, 4, 34.
2. Sam, 6, 14
1. Chro. 29. 9

Therfore *Salomon* pricking out the *heart* for God, spake as though hee would set the pleasanteſt, & fayreſt, & easieſt way to serue him, without any grudging, or toile, or wearines: touch but the first lincke and all the rest will follow; so set the heart a going, & it is like the poize of a clock, which turnes all the wheeles one way; such an Oyle is vpon the hart, which makes all nimble and currant about it: therefore it is almost as easie to speake well and do well as to thinke well. If the heart indite a good matter, no marvell though

the

the tongue be the Pen of a readie writer? Psa. 45.2.
but if the heart bee dull, all is like a left hande, so vnapt and vntowarde, that it cannot turne it selfe to any good.

Therefore Gods sutes haue so hard passage in our counsailes, iudgements, and Parliaments, because men doe not giue him their hearts, which should be the first offering of all; if they did giue him theyr hearts before they sit down to heare his cause, they could not deny him any thinge that is for his honour, though it were against their profite: but as Christ saieth, *not my will, but thy wil*, so they wold say, it is not our kingdome but thy kingdome, it is not our Church but thy Church, therefore not our will but thy will, not our law but thy law, not our discipline but thy discipline raign in it: & all that giue their hearts subscribe to this, the rest say, not thy will but our will, not thy lawe but our law, not thy discipline but our discipline, because as the Apostle saith, *They seek their own glorie & not Christs*, *Phil. 2.21*. This hath bin the rub euer Mat. 26.39.

Mat. 2. 3. since reformation began. *Herode* cannot see how he shold be king, if Christ
Act. 19. 25. should raigne, therefore as the Image makers cried and stormed when images should goe downe, alledging that they liued by this craft: so, if you mark what kinde of men they bee which preach, and write, and labour so hotly against discipline, it is they that are like to lose some of their dignities, or theyr commodities by it.

Ioh. 11, 48. Mat. 23. 7. Mar. 10. 21. The Scribes and Pharisies resisted Christ more then the people, because he denounced *woe* to them, & misliked that they should be called *Rabbi*: how hard it is to followe Christ, when hee sayth *leaue all*; nay if he bid vs to leaue any thing for him, though wee should leaue our selues; *Mat. 16. 24.* The tongue will not praise, because the hart doth not loue; the eare doth not heare because the heart doth not minde, the hand doeth not giue, because the heart doth not pittie, the foote will not goe, because the heart dooth not stirre; all staye vpon the hart, like the Captain

that ſhould giue the onſette. Thus to ſhew that hee deſerueth all, the Lorde requireth that which bringeth all.

Secondly, God requiring the *heart*, 2
ſheweth that all the thinges of thys world are not worthy of it, nor a peece of it, nor a thought, vnles it bee to contemne them, as *Salomon* thought of vanitie: for if the heart be the Temple of GOD, hee which giueth it to any thing elſe committeth ſacriledge, and breaketh that commaundement, *Giue vnto God that which is Gods. Mat. 22. 21.* *Eccl. 1. 13. and 14.*

Thirdly, that all ſhould conſent ſo 3
with the heart, that wee ſhould ſpeake as if our hart did ſpeake, pray as if our heart did pray, heare as if our heart did heare, giue as if our hart did giue, remit as if our heart did remit, and counſel as our heart did counſell, as the Apoſtle ſaieth, *Doe all thinges hartily, Col. 3, 23.* which if we could keepe, nothing that we doe, ſhould trouble vs, becauſe nothing is troubleſome, but that which goeth againſt the heart. *Pſal. 4. 4. Iob, 22, 22,*

4 Fourthly, that we should serue God for himselfe, and not for our selues, as he which giues his heart, dooth all for loue: this Christe requires when hee casts of that Disciple, which offered to followe him for aduantage; *The birdes haue neastes, and the Foxes haue holes,* saieth Christe, *but the sonne of man hath not a place to hide his heade:* shewing his disciple, if he will followe him, hee must not looke for a place to hide his heade: wee must leaue all to followe Christ, as *Peter* did, and not seeke all by following him, as they that went after him for bread.

Mat, 28, 19,

Mat, 4, 20, Ioh. 9. 26,

5 Fiftly, that we should not serue God by fittes, as wee vse to pray when the night comes, to heare whē the Sabboth comes, to fast when Lent comes, to repent when death comes: but the seruice of the heart is a continual seruice, like that in the *1, Thess. 5, 16, Reioyce euermore, pray continually, in al things giue thankes.* Who is this which reioyceth, and praieth, and thanketh continually? the tongue prayeth but sometime, the

1 Thes, 5, 16

eare attendeth but sometime, the hand giueth but sometime, but the heart praieth, and praiseth, and worshippeth alwaies; a man may serue God alwaies with his heart and neuer be wearie, because the heart cannot serue him, vnles it reioyce in his seruice; and therefore the Israelites praised God with musick, which did not delight God, but shewed, that they delighted in his seruice, as they did in musique. But if the tongue or the hand, or the eare, thinke to serue God without the heart, it is the irksomst occupation in the worlde, the houre of tediousnes, lyke a long sickenesse, he is tyred before he beginne, and thinketh himselfe in the stocks, till the Sermon bee ended, till his prayer bee done, that hee may bee at lybertie, and turne to his byas againe. 1. Chron. 15 16.

6 Lastlie, this shewes howe God mislikes our coldenes in hearing, or praying, if we cannot say with the Virgine, *My hart doth magnifie the Lord*. All that comes short of this, is hipocrisie, and pleaseth God like the offering of Luk. 1. 46.

Caine.

Gen.4.5. Caine. As Ioseph charged his bretheren,
Gen,42,15. that they shoulde not come to him for Corne, vnlesse they brought Beniamin vnto him, whom they left at home: so
Mat.15,8. God will not haue vs to speak to him, nor come to him for any thing, vnlesse we bring our hart vnto him, which we leaue behinde. The tongue without the heart is a flattering tonge, the eye without the heart is a wicked eye, the eare without the heart is a vaine eare, the hande without the heart is a false hand. Dost thou thinke that God will accept a flattering tongue, a wicked eye, a vaine eare, a false hande; which reiecteth a Sacrifice if it bee but leane,
Leu,22.22. 22.24. or brused? No saith *Paule, If I giue all*
1,Cor,13,1. *that I haue, and haue not loue*; that is, giue not my heart, *it auailes me nothing*: he saith not, that they which giue not their heart, giue nothing; but that they shall haue nothing for such offerings: he which bringes but a myte, and bringe his heart, brings more then
Mark,12.42 he which offers a talent, and he shall goe away more iustified the he which

sayde,

ſayd, *All theſe haue I kept from my youth vpward*: for God is not mocked, but knowes how much is behinde, though *Ananias* ſeeme to bring all. He marks how I ſpeake, and how you heare, and how we pray in this place, & if it come not from the hart he repels it as faſt as it goes vppe, like the ſmoake which climes towardes heauen, but neuer comes there. Man thinks whē he hath the gyft, that he hath the hart too, but God when he hath the gift, cals for the hart ſtill; the Phariſies prayer, the harlots vow, the traytors kiſſe, the ſacrifice of *Caine*, the faſt of *Iezabell*, the teares of *Eſau*, the oblation of *Ananias*, are nothing to him, but ſtill he cryes, bring *thy hart* or bring nothing: like a ielous husband when he hath a wife, yet he is ielous whether hee hath her hart, ſo what ſoeuer thou doe, yet God is ielous ſtill, and reſpects not what thou doſt, but whether thou doe it from thy hart, that is, of meere loue toward him. If *Pilat* had waſhed his hart when hee waſhed his hands, he had been cleaner

Mat, 19.20, Gala. 6. 7.

Acts, 5.3

Pſal. 73.1

Mat, 27.24

than

than Naaman when hee came out of Iordan: if the Sichemites had circumcised theyr harts, when they circumcised theyr flesshe, they had saued their soules when they lost their liues; if Caine had offered his hart when he offered of the fruites, his offering had beene as acceptable as Abels: but as swines flesh was like sheepes flesh, yet was not accepted because it came from an vncleane beast: so Caines offering, Pilats washing, the Sichemites circumcision, the Pharisies prayer, and fasts & almes, were as faire as the Apostles, yet they had no rewarde, but *woe to you hipocrits*, because they wanted the hart: which is like the fire that kindleth the Sacrifice. But wil he requite our prayers, and fasts & almes, as he did theirs? Yea (saith Christ) *except your righteousnes exceede the Pharisies*, that is, except we giue our harts besides our lips, and our eares, and our almes, which they gaue, *We shall not enter into the kingdome of heauen*: because your righteousnesse dooth not exceede the righteous-

3, Reg, 5, 14
Gen, 34, 22,
Gene, 4, 3.
Leu. 10. 7,
Mat, 23,
1, Re, 18, 24,
Mat, 5, 20,

teousnesse of the Pharisies, but theyr righteousnes exceedeth ours. Christ doth not bid thē *woe*, because they were Pharisies as wee are not, but because they were hypocrites as wee are. God delights himself in giuing, & therefore he loueth a cheereful giuer, but he cannot giue cheerefully, which giues not his hart. Therefore *Iudas* thought the Oyle spent which was poured vppon Christ, and wisht the price of it in his purse: so they grutch and grieue when they shold do good, and thinke, shall I giue it? Can I spare it? what will it bring? So the good worke dieth in the birth, like a byrde which drowpeth in the hand, while the head cōsiders whither he shal let her goe, or hold her stil: as easie to wring *Hercules* club out of his fists, as to wring a penitent teare frō their eyes, a faithful prayer from theyr lips, or a good thought from their hart, which cannot affoord the hart it self; al is too much which they doe, and they think God more beholding to thē for blurting out a *Pater noster*, or staying

Mica.7,18
1,Cor,9,7,
Math,26,9,

a Sermon, or fasting a friday, then they to him for all his benefits: and when they haue doone, what is their reward?

Mat, 23. Woe be vnto you like the Scribes and Pharisies, because you giue not your harts but your mouthes: therefore we

Mat, 15.8 doe but vexe our selues, and loose our labour, thinking to make God beleeue that we pray, when indeede our lyps do but pray: wherby it comes to passe, as we serue him, so he serueth vs: our peace is not indeede but in worde, our ioy is not in hart, but in countenance; a false comfort, like our false worship: for he which giueth God his lyppes in stead of his hart, teacheth God to giue him stones in steed of bread: that is, a shadow of comfort for comfort it selfe.

Now when wee haue giuen GOD faire words and long prayers, and solemne fasts, and mourning countenances, he puts in but a word more to fill vp the sacrifice, *Giue me thy hart*, and it sufficeth. It is like the last sute of *Abraham*, when hee said to God, *I will speake but this once*: so if thou wilt hear him

him in this, he will aske no more, therefore now conclude, whether God shal haue thy hart or nothing: if thou consider what right hee hath to aske it, & what cause thou hast to giue it, thou canst not keepe it till I ende my Sermon.

Of all the suters which come vnto you, it seemes there is none which hath any title to claime the *hart*, but God: which challengeth it by the name of a *sonne*: as if hee shoulde say, thou shalt giue it to thy father which gaue it to thee: art thou my sonne? my sons giue me their harts, and by this they knowe that I am theyr father, if I dwel in their harts, for the hart is the Temple of God, therefore if thou be his son, thou wilt giue him thy *hart*, because thy Father desires it, thy Maker desires it, thy Redeemer desires it, thy Sauiour desires it, thy Lord and thy King, and thy Maister desires it; which hath giuen his sonne for a raunsome, his spirit for a pledge, his worde for a guide, the world for a walke, and reserues a kingdome

Prou. 6

Mal. 1, 6

1. Cor. 4, 16,

Rom. 8, 32

dom for thine Inheritance. Canst thou deny him any thing, which hath giuen the heyre for the seruant; his beloued for his enemy; the best for the worst? Canst thou deny him any thing, whose goodnesse created vs, whose fauour elected vs, whose mercy redeemed vs, whose wisedom conuerteth vs, whose grace preserueth vs, whose glory shall glorifie vs? O if thou knewest, (as Christ said to the woman of *Samaria*, when she ruckt to giue him water) if thou knewest who it is which saith vnto thee, *Giue me thy hart*, thou wouldest say vnto him as *Peter* did, whē Christ would wash his feete, *Lord, not my feete onely, but my hands and my head*, not my hart onley, but all my body, and my thoughts, and my words, & my works, and my goods, and my life, take al that thou hast giuen. For why shold not we giue him our harts as wel as our lyps, vnlesse we meane to deceiue hym with words for deedes?

Iohn 4.10.

Iohn 13.9.

If *Abram* gaue *Lot* leaue to choose what part he did like, shall we not giue God

Gen, 13.8.9.

God leaue to choose that which he loueth? If hee did not loue thee, hee would not require *thy heart*; for they which loue, require thy heart. The master requires labour, the Land-lord requires seruice, the Captaine requires fight; but hee that requires the *heart*, requires it for loue, for the *hart* is loue. Wee will giue him little, if we will not giue him that which hee askes for loue towards our selues: though he say, *giue it*, yet indeede he hath bought it, and that deerely, with the deerest bloode that euer was shedde. He gaue thee his heart, before he desired thy heart; but heart for heart, a liuing heart for a hart which dyed: thou doest not loose thy life as hee did for thee, but thou bestowest thy life to glorifie him; thou doest not part from thy hart whē thou giuest it, but he doth keepe it for thee, least the serpent should steale it from thee, as he stole Paradise frō *Adā* whē it was in his own custody; he can keep it better thē we, & he will keep it if we commit it to him, and lay it in a bed of peace,

Psal. 31, 5. 1. Pet. 1, 18 19.

Gene. 3, 1,

Psal,31.5 peace, and lap it with ioy, & none shall
Iohn,10,26, take it out of his hands. Therefore if
ye aske me, why you should giue your
harts to God? I doe not answere like
the Disciples, which went for the Asse
Mar,21,3, and the Colt, *The Lord hath need*, but
we haue needs. For vnlesse we giue our
soules, howe can hee haue them? And
vnlesse he haue them, how can he saue
them? Therefore we haue needs, if e-
uer the saying were true, (*It is more*
Act. 20. 35. *blessed to giue then take*;) more blessed
1. Sam, 25. are they which giue their hearts to
42. God, then they which take possession
of the world, *Abigail* did not gaine so
much by her gift to *Dauid*, as wee for
our gift to God: for shee was married
vnto *Dauid*, but we are married vnto
Christ, of whom the Church doth sing
Cant. 5. in the fift of *Canticles*, that *no welbelo-
ued, is like her beloued*; what *hart* would
not be loued of him, though it doe not
loue him? Who can assoyle this rid-
dle? we would haue Christ our bride-
grome, & yet we wil not be his spouse;
I would haue him take my hart, & yet

I will not giue it. How ſhold he keep it, or ſaue it, or glorifie it, if I hide it away, like the ſeruant that buried his talent in the earth? So much as I keepe frō God, ſo much I keep from heauen, and will not ſuffer him to glorifie it, as if I did wiſh one part to be ſaued, and an other damned. Hee which woulde haue his heart ſanctified, and comforted, and enlightened, & will not giue it to God which ſhould doe it, is lyke a woman which would haue her dough leauened, and layeth her dough in one place, and the leauen in another, where one cannot touch the other: then commeth the tempter, and takes them a ſunder, and ſeaſeth vpon the heart, becauſe hee findes her alone. This is hys ſeede time, nowe hee enters into it and fils it with his poyſon, till the Temple of God bee the ſinke of ſinne, and the heart which ſhould be the ſeate of holineſſe, grace, and wiſedome, a heart of pride, a heart of enuie, a heart of luſt, more like a bellie then a heart; howe many thinges lodge in the heart when Mat. 26. 24.

GOD is not there? It is a worlde to thinke, howe the deuine soule, which descended from heauen to bring forth fruite, is become a fit soyle for euerie weed, whereby we may see what harts we haue, before we giue them to God.

Therefore nowe aske your hearts, whose they are, and howe they are moued with these wordes; howe many here will giue to this collection? whose heart is gone vp vnto him, since I began to speake? Here one, & there one runs vp the ladder like ỹ Angels, that *Iacob* saw in his dreame, and sing with *Dauid, My heart is prepared, my heart is prepared*: & why not thou as wel as he? Doth not he send for al alike? wilt thou be the thorne or the stone, or the high way where the seede doeth loose hys friute? why, hadst thou rather be cõpelled, than inuited, since thou art called to a banquet? How many heartes moe might we draw to God, if all that be heere woulde goe to him this day? but thus it standes, God hath sent vnto vs for our harts, and we aunswere him as

Gene. 28. 13.
Psal. 47. 47
Mat, 13.
Mat, 22.

as the husbands of the vineyarde when hee ſent for fruites; or as *Nabal* anſwered *Dauid*, when he ſent for foode, *Who is Dauid?* or, who is the Lorde? that I ſhould take my hart from pleaſure and ſinne, and giue it vnto him? Thus wee demurre vpon the cauſe, when wee ſhoulde giue, whether wee ſhould giue or no; and aske the fleſh, and our luſts, and our pleaſures: and if the deuill will not giue his aſſent, thē we returne an excuſe, it is not mine to giue, or if thou can get the deuils goodwil, I will not ſtande; or let ſinne and pleaſure haue it for a while, and when they haue doone with it, then God ſhall haue it. *Mat. 21.33.* *1. Sam. 25. 10* *Pſal. 24.7.*

Thus euery thing which ſhould be throwen out hath a place in our heart; and hee which ſhould be receiued in, can haue no roome there, though hee would open the doores of heauen, if wee woulde open the doores of our heartes, that the king of glorie might come in. What ſhall become of thoſe hearts, when hee which craues them

now, shal iudge them heereafter? Thē
Gen, 27, 36 they shall they stand like *Esau*, and see
thē blessed like *Iacob* which gaue their
harts; and cry themselues as hee did to
his father *Isaacke*, hast thou not reser-
ued a blessing for vs? what a heauie
hart will it be thē, when it may not ioy
any longer heere, and the ioyes of hea-
uen are shut against it? and he which
desired it, will not haue it, because it
Math, 25, 11 comes like the foolish virgins, whē the
dores of mercy are shut. Thus ye haue
hearde what God requires for all that
he hath giuen you, & how all your ser-
uices are lost vntill you bring it. What
shal I wish you now before my depar-
ture? I wish you would giue all your
harts to God, while I speake, that yee
might haue a kingdom for them; send
for your harts where they are wande-
ring, one from the banke, another from
the Tauerne, another from the shop,
another from the Theaters; Call them
home, & giue them all vnto God, and
see how he will welcome them, as the
Luke, 15, 22 Father imbraceth his sonne. If your
harts

harts were with God, durſt the deuill fetch them? durſt theſe ſinnes come at them? Euen as *Dina* was defloured when ſhe ſtrayed from home: ſo is the hart when it ſtraieth from God. Therfore call the members together, & let them faſt like a Queſt of twelue men, vntil they conſent vpon law, before any moe termes paſſe to giue God hys right, and let him take the hart which he wooeth, which hee woulde marrie, which hee would endowe with all hys goods, and make it the heyre of the Crowne. When you pray, let your hart pray: when you heare, let your hart heare: whē ye giue, let your hart giue; whatſoeuer ye doe, ſet the hart to doe it: & if it be not ſo perfect as it ſhold be, yet it ſhalbe accepted for the friend that giues it. *Gene.34.1.* *Pro.3.1.* *Dan.10.12.*

Now if you cannot commaund your harts to turne vnto God, becauſe the deuill pleads cuſtome, & the fleſh will not agree to leaue her poſſeſſions, then remember what Chriſt ſaith, *When yee giue your almes, let not the left hand know* *Mat.6.3.*

what the right hand doth: so the flesh must not know what the spirit dooth. Thou must not make thy lusts of cou-
Gene.22.6 sel; but as *Abraham* when he was bid to offer his sonne, rose vp betime and left his wife at home, and neuer made *Sara* priuie, least she should stop him, being more tender ouer her childe like women then the Father is: so thou must giue the hart to God, before the
1.Sa.25.18. flesh heare of it: for if *Abigaile* had consulted with *Naball*, whether she should haue supplied *Dauid* with victuals, or no, when he sent; the miser wold neuer haue giuen his consent, which scolded so soone as he heard of it, therfore she went alone, and gaue that which he asked, and neuer tolde her husband what she would doe, least he shold hinder her, which sought her welfare and his to: so we should steale our harts from the world, as the world stole them from vs, & transport thē to God when the flesh is a sleepe.

I haue but one day more to teach you all that you must learne of mee, there-

therefore I would holde you heere vntill you assent to giue all your hearts to God. If yee giue them not now, where haue I cast the seed, and how haue yee heard all this yere? If yee will giue thē now, yee shall be adopted this day the sonnes of God, and I shall leaue you in the bosome of Christ, which will giue you heauen for your hearts. The Lord Iesu graunt that my wordes be not the sauour of death vnto any soule heere; but that you may goe in strength therof through prosperity and aduersitie, till you heeare that comfort from heauen: *Come yee blessed and receiue the inheritaunce.* Amen.

1,Cor,2,16.

Mat,25,34.

FINIS.